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### INTRODUCTION

TO THE

### GAZETTEERS OF THE SIMLA HILL STATES.

The Simla Hill States, twenty-eight in number, occupy an area of about 4,800 square miles. On the south they are bounded by the Pinjor tahsil of the Patiála State, Sirmúr State (till 1890 included politically among the Simla Hill States), and the Ambála district; on the west by the Hoshiárpur and Kángra districts; on the north by Mandi and Suket States and Kulu; and on the east the main Himalayan range divides Bashahr from Tibet and Garhwál. About three-fourths-of the total area of the Hill States are occupied by Bashahr, which lies on either bank of the Sutlej. All the other States lie to the south (left bank) of that river.

General description.

The river and mountain systems of the Simla hills have been described in the Simla District Gazetteer. For geology reference may be made to the same work, and for botany to "Flora Simlensis" by the late Sir Edward Collett.

Rivers and mountains,

The forests of the tract are its most valuable asset as well as its most interesting and picturesque feature. The deodar (cedrus deodara; vern. kelu) grows at elevations between 7,000 and 8,500 feet, and is seen at its finest in the forests of Bashahr, Jubbal, and Tarhoch. Large areas in these States, and in Balsan and Kumhársain, are covered with forests in which the ráo or Himalayan spruce (abies Smithiana) predominates. This handsome tree grows to a great height, but its timber is inferior and almost unsaleable at the present moment. As a result many huge trees are to be seen "girdled" and left to die to make room for other more profitable species. The ráo extends to a higher elevation than the deodar, as does the pand-rao (picea Pindrow), a slightly more valuable wood. The blue pine or kail (pinus excelsa) is often mingled with the deodar, while on hill slopes from 2,000 or less to 6,000 feet high the chil (pinus longifolia) is in many places the most distinctive tree. Of the two the kail produces the better timber. The edible pine (pinus Gerardiána) is common in Bashahr. The seed of the chil is often eater roasted, and is sometimes mistaken by European travellers for the edible pine nut.

Forest trees,

Of oaks the one found highest is the *kharsu* (quorcus semicarpifolia), which often grows above the range of pines. The *mohru* (quercus dilatata), which grows at a slightly lower elevation, is one of the most valuable fodder trees in the higher hills. The leaves are stripped once every three years. Both the *kharsu* and the *mohru* bear a fruit eaten in times of scarcity. The *bán* (quercus incána) is used extensively for making charcoal. It also provides stout rafters, and hard wood for making oil presses.

The walnut tree (juglana regia, vern. akrot) is common. The rhododendron (brás) thrives in several varieties. A pigmy variety found at very high elevations is popularly believed to cause the headache really due to rarefaction of the air, and the flowers rubbed on the temples are supposed to be a cure for it.

Fruit trees.

Of fruit trees the peach (amydalus Persica, vern. aru), the nectarine (vern. mandla aru), the Himalayan apricot (armeniaca vulgaris, vern. jaldáru), the greengage (prunus domestica, vern. alúcha), and the wild pear (pyrus variolosa, vern. kainth) are the commonest. Apples and pears are sometimes grown. But the native of the Simla hills is not a successful fruit-grower, and will cut down a fruit tree without scruple to make an axe handle. The cherry, raspberry, blackberry, barberry, strawberry, medlar, and edible fig are to be found in the more remote tracts, but are practically ignored by the native.

Trees in the lower hills.

In the lower hills, the bamboo grows extensively. The shisham (dalbergia sissu), sal (shorea robusta), bor (ficus Indica), pipal (ficus religiosa), and sambhal (cotton tree) are also found. The mango tree is common, but bears fruit of poor quality.

Wild animals.

The more remote forests abound with panther and Hima-layan Black Bear (ursus torquatus, vern. bhālu). The latter do considerable damage to crops, often destroying whole fields of buckwheat or maize, and will even enter houses in search of food. Their skins sell for a rupee or two in the villages, and a leopard skin fetches about twice as much. Leopards (bāgh, baghéra, mirg, lakkar baghā, etc.) are a constant menace to flocks browsing on the uplands. The only valid protection against them are the fierce dogs kept by all who own cattle. One such dog, protected by an iron-spiked collar, will often put a leopard to flight. Snow leopards are shot in Bashahr, and their skins sold in Simla. The Brown Bear is found on the snowy hills

of Bashahr, but is rare. Hyenas are not uncommon, and wolves are met with in the States adjoining the plains.

The Burrhel (ovis burrhel, vern. wa) is found at elevations over 10,000 feet in Bashahr. The Serow (nemorhaedus bubalinus vern. aimu, será) is much commoner, and is known to frequent the higher hills near Simla. The Goral (cervus goral; vern. ghoral, ghol) and the musk deer (kastura or mushknafa) are found throughout the tract. The Sambur (cervus unicolor, equinus) sometimes wanders up to the Pabar valley, and temples in the little State of Rawin are full of Sambur horns. The Ibex is found in the higher portions of Bashahr. Its horns are considered peculiarly appropriate for the adornment of temple walls and gables. The Tahr is abundant in the Rohru tahsil of Bashahr. In some villages the front walls of the houses are hung thickly with horns of this species.

The wild pig is the animal most carefully preserved, as a rule, by the Chief, when he is a hunter. In Bághal, Biláspurl and Nálagarh pig are numerous and destructive to crops.

Hares are common and are found up to 8,000 feet.

The white-crested pheasant (kukra, kalsa, kalsa, kalsa, kalij) is common between 5,000 and 10,000 feet. The koklas and chir pheasants are slightly less so. The monal is found above 10,000 feet particularly on the Chor mountain and on the hills above Narkanda. The Chor is a haunt of the Himalayan snow cock (tetraogallus Himalayensis, vern. jer monal). Chakor are common, especially in the hills to the north of Jubbal. Black and grey partridges and jungle fowl are found throughout the valleys and the lower hills. In the winter woodcock are often seen in the valleys of Nalagarh, Bilaspur and Baghal. Duck frequent the rivers all the year round. Pochard have been seen on the Giri (4,000 feet) in June.

The Giri is well-stocked with mahseer (barbus tor) of moderate size. The fishing has been poor of late years. The upper reaches of the river are continually poisoned, dynamited, and netted. The Pabar contains larger, but apparently fewer, mahseer. It is full of bachwa (pseudentropius garna). There are very large mahseer in the Sutlej, but the peculiar colour of the water renders angling unsatisfactory. Fair sport is to be got in the Gambbar near its junction with the Sutlej. All the rivers

Game birds.

Fish,

and streams hold the so-called Hill or Indian trout (barilius bora) and the Sutlej, Pabar and Giri contain goonch (bagarius Yarrellii). In the Sutlej the natives use the cast net chiefly for fishing, but also angle for mahseer with paste. In the shallow streams the fish are driven into narrows and killed with sticks. On the Pabar nooses are attached in numbers to strings, laid across the river at short intervals, and efforts made to drive the fish upstream into them.

Rain and

The States do not keep regular meteorological records. The monsoon rains are heaviest between the south east corner of the region and Simla. They diminish to the south-west and northeast of this line. They are practically spent before they reach the northern portion of Kanáwar in Bashahr, and this tract has a very light summer rainfall. Nearer the Tibetan border a continuous wind blows, driving dust or dry snow and stunting the vegetation.

The snow line varies with the locality and is lower on the north than on the south side of the hills. Snow has been known to fall as low as Biláspur, but it seldom lies for more than a night below 5,000 feet. The Chor peak, 11,892 feet, is covered between December and May. On the higher hills to the north the snow melts below 15,500 feet in July on the southern slopes. The passes in the snow hills are open between May and July, and again in September and October. The highest passes are only open for the short time between the rains and the first autumn snowfall.

Earthquakes and floods.

The earthquake of 6th April 1905 did considerable damage in parts of Bashahr, but comparatively little elsewhere in the States. The town of Rámpur-Bashahr was wrecked and a subsequent shock in February 1906 laid many houses newly rebuilt in ruins. But there was no loss of life.

In 1803 an earthquake caused a landslip in Bhajji, which dammed the Sutlej for some weeks. A lake, several hundred feet deep, is said to have been formed. The bursting of the dam was signalled systematically down the banks as far as Biláspur by firing of matchlocks. This saved many lives. Several villages and the entire town of Biláspur were swept away. A fable in the history of Náhan and Jubbal States points to a similar damming of the Giri river, with the result that the old town of Sirmár was obliterated.

Prior to the Gurkha invasion the history of the Hill States for History of the Hill States. many generations appears to have been one of continuous petty warfare between two or three of the larger States, with the suzerainty over the smaller States one of the prizes of victory. Biláspur was constantly at war with Nálagarh and Kángra, Bashahr with Keonthal and Kulu, Keonthal with Sirmur, Sirmur with Garhwal. Neither the States nor their bickerings had any influence on the history of Northern India as a whole. There are practically no authentic records as to events previous to the commencement of the nineteenth century. It is said that the Gurkhas destroyed the archives of many States. When war was declared between the British Government and Nepal in 1814, most of the Hill States assisted the British forces to the best of their abilities in driving the Gurkhas from the Simla hills. At the close of the war the Hill States of to-day were formed in accordance with Government's decision to restore, as far as possible, the position of affairs existing at the beginning of the Gurkha occupation, with the reservation that the States were to be independent of one another and subject to the British Government. Garhwal is now attached as a dependencey to the United Provinces. Sirmúr was separated from the Simla Hill States politically in 1890. The following twentyeight States constitute the Simla Hill States, and are placed in the succeeding pages in the order, in which their chiefs sit in durbár:-Biláspur (Kahlur), Bashahr with feudatories Delath and Khaneti, Nálagarh (Hindur), Keonthal with five zaildárs Koti, Theog. Madhán, Ghund, and Ratesh, Bághal, Baghát, Jubbal, Kumhársain Bhajji, Mahlog, Balsan, Dhámi, Kuthar, Kunhiár, Mangal, Beja. Darkoti, Tarhoch, Sángri, Ráwin, Dhádi.

The following note on the dialects of the Simla Hill States has been specially written for the present work by the Rev. T. Grahame Bailey, Wazirabad:-

Language.

#### THE DIALECTS OF THE SIMLA STATES.

These dialects are so numerous that we cannot do more than indicate their general lines of resemblance. It will be convenient to work from West to East. Of the 22 dialects enumerated 18 are Aryan, the last four being Tibeto-Himalayan. The names in brackets show the districts in which the dialects are spoken.

Billspur.

Biláspur has six dialects: (1) North-East Biláspuri (north-east of Kumár Hati), practically identical with Mandeáli which is spoken throughout the greater part of Mandi and Suket; (2) North Biláspuri (North of Kumár Hati), very like Mandeáli; (3) West Biláspuri, with resemblances to Panjábi; (4) Central Biláspuri (Biláspur town and surrounding district), somewhat like Panjábi; (5) South-West Biláspuri, (S. W. of Biláspur town); and (6) Dami (E. and S.-E. of Biláspur town), both resembling Mandeáli and Kángri, but more like the former than the latter. West Biláspuri has a most remarkable future tense, e. g., karangrá or karang (Central Biláspuri, karangrá)—"I shall do" practically identical with the secret future of the criminal Sansis. The Biláspuri dialects do not show much likeness to Kiúnthali.

Nálagarh.

Nálagarh has two dialects: (7) West Nálagarh, almost identical with Panjábi; and (8) East Nálagarh (including Mahlog State), a mixture of Hindi, Bagháti, Mandeáli, etc.

Bagháti etc.

(9) Bagháti (Baghát, Beja, Kuthár, Bharauli) a dialect of Hindi (10) Kiúnthali (Arki, Kunhiár, Bhajji, Dhámi, Simla, Kiúnthal, Koti, Madhán Ghúnd, Balsan, Kotkhái, Darkoti), not unlike Bagháti, but much more widely spread, and influencing speech from Arki in the west to beyond Rohru in Bashahr and South Jubbal in the south-east; (11) Kot Gurui (Sángri, Kumhársain, Kot Guru i. e. Kot Garh, North Khaneti), closely resembling the dialect of Outer Siráj in Kulu and that of Rámpur-Bashahr.

Characteristics of 9, 10, 11, (i) Nouns; singular almost the same as plural, (ii) special feminine 3rd singular Pronoun, (iii) special Pres. auxiliary, for negative sentences; (iv) changing gho to goh, gha to gauh, etc., etc., as gohro, horse; gauhr, house. Baghati greatly dislikes h. Some of these are rather widely spread between Simla and Chamba.

Jubbal.

(12) Jubbal (Jubbal town and surrounding district) and (18) South Jubbal (south of Jubbal State). (12) and (18) are like each other and show Kiúnthali influence. They, especially (12), have frequently the strange change of h to the Urdu letter "ain." Thus hona becomes o'no; ghar, gau'r.

Kochi.

(14) to (18). Dialects of West Bashahr all called Kochi. These have a general inter-resemblance, but may be divided into Northern and Southern dialects, the Northern resembling Kot Guru, and the Southern Kianthali.

North; (14) Rámpúri, (from Kot Guru to Saráhan), like Kot Gurui. (15) dialect of Surkhuli Garh pargana of Rohru tahsil, in grammar like Kot Gurui, but in vocabulary more like (17) Rohru.

South; (16) Bághi (S. and E. of Bághi, south of the range), like Kiúnthali. (17) Rohru (Rohru, and surrounding district), like Kiúnthali but less so than Bághi. (18) Kuári spoken in the few villages of the Dodra Kuár district, 20 miles due east of Rohru on the United Provinces border, is rather a district dialect, with some traces of Kiúnthali influence.

(19) to (22) Tibeto-Himalayan dialects of upper Bashahr. Kanauri is divided into three distinct dialects, (19) Lower Kanauri (from Saháran to beyond Panda), (20) Central Kanauri (further up the Sutlej river to beyond Chini), and (21) Upper Kanauri (still further up into the Tibetan area). I have not studied (21), but (19) and (20) are intensely interesting dialects having a Mundá substratum, and bearing a general resemblance to Kanáshi, spoken in the village of Malána in Kulu, and to the four dialects of Lahauli in British and Chamba Lahul. They have a few Aryan loan words. (22) Tibetan, a dialect of Western Tibetan, spoken in the east of Bashahr near the Tibetan border.

Note.—Fuller details of some of the dialects mentioned above will be found in brief grammars by the present writer of Bagháti, Kiúnthali, Kot Gurui in the Appendix to the Simla District Gazetteer, of Mandeáli (Appendix, Mandi and Suket Gazetteer), and of Kángri (Appendix, Kángra Gazetteer). These grammars, together with Outer Siráj and other grammars, are reprinted in Royal Asiatic Society Monograph, No. 12, "The Languages of the Northern Himalayas."

The Gazetteers of the States are necessarily incomplete, owing to the absence of records and to other difficulties in the way of gathering information. Very valuable assistance to the work of compilation has been given by Mián Durga Singh of the Kotkhái family, and by Pandit Tika Rám Joshi of Koti. The former has acted as Government Manager or Settlement Officer in almost all the principal States. The latter was for some years Private Secretary to the Rája of Bashahr, and is Rájguru to the Keonthal and Koti States.

Kanauri.

The Gaset-



## 1.—BILASPUR STATE GAZETTEER.

PART A.

#### Physical Aspects.

### Section A.—Physical Aspects.

Biláspur lies between 31° 12' and 31° 35' and 76° 26' and 76° It has an area of 448 square miles and a population of 58' E. 90 878

Situation and

2. The State was originally known as Kahlúr, after a fort of that name, built by Rájá Kahal Chand, sixth of his line, and called after himself Kot Kahlúr. Rájá Díp Chand who succeeded to the gaddi about 1653 A. D. founded Byáspur, the present capital, in honour of Byásji; hence Biláspur.

Name.

3. Biláspur or Kahlúr is situated on both banks of the Sutlei, in a tract where the river, breaking away from the middle ranges of the Himalayas, threads its way through the valleys of the lower It is bounded on the north by the States of Mangal, Suket and Mandi, on the west by the Districts of Kangra and Hoshiurpur, on the south by the Nalagarh State, and on the east by the Baghal State

Boundaries.

The country to the north and west of the Sutlej resembles Sutlej tract. that of the north-east of the Kangra District. A large portion of it is undulating, or slightly hilly, and between 1,500 and 2,000 feet in elevation but there are four well defined ridges which rise to an elevation of from 3,000 to 4,000 feet, and have a general direction from north-west to south-east. Commencing from the south-west there are the Naina Devi dhar on the left bank of the river, and the Kot-ki-dhár, the Janghár dhár and the Tiun dhár on the right bank.

The Trans-

.To the south-east of the Sutlej the country is altogether mountainous, and is an offshoot from the higher hills. The Sutley tract. elevation rises in one place to over 6,000 feet, that of the Sutlej being about 1,500 feet. The two principal ranges here are the Bandla dhartand the Bahadurpur dhar, which run parallel to one another from the north to south, the latter being the easternmost. On the highest point of the Bahádurpur dhdr, 6,164 feet above sea level, stands the Bahadurpur fort, and further south, where the range extends into Nálagarh, the Malaon fort. The slopes of both ranges are generally steep and their upper parts sometimes precipitous.

The Cis.

The Sutlej passes through the middle of the State from east to west with a large bend in the centre, and divides it into two approximately equal parts, that on the right bank being termed Parla (trans) and that on the left Warla (cis). These divisions have in recent times been utilised for the formation of tahsils, Parla becoming Ghamarwin tahsil, and Warla Biláspur tahsil.

Rivers.

CHAP, I, B. History.

The fauna and flora are those of the Lower Punjab Himalavas. Leopards, pig, and barking deer are common. Tigers frequented the lower hills until some thirty years ago.

Fauna and Flora. Climate.

The climate is temperate; snow rarely falls, and in summer the heat, though sometimes considerable, is less than that of the plains.

Section B.— History.

Sources.

The early history of Kahlur is taken from a "Banswara." compiled under the direct supervision of the late Raja Hira Chand. It was drawn up by men of learning in the State, who were given access to such family and State records as existed, and, though no doubt the earlier chapters contain more mythology than historical fact, the work is both useful and interesting. It was finished and printed at Biláspur in Sambat 1939 (1882 A. D.)

Origin of the

The ruling family of Kahlúr claims descent from Sissapal, a ruling family. hero of the Mahabharata, who reigned in Chanderi to the south of Hence they are known as Chandel Rájpúts. Rájpútána. story runs that Hari Har Chand, the seventieth of his line, succeeded to a diminished horitage, and encouraged by a dream in which the goddess Jowala Mukhi appeared to him, sought his fortune at her shrine in the Kangra valley. His youngest son, Govind, was given the kingdom in the Deccan, while four sons came in search of adventure with their father.

The tourney at Nadáon.

The Rájá of Kángra met the pilgrim army at Nadáon, and the retinues of the two Chiefs held a friendly tournament, in which the Southern knights were successful. The Rájá thereupon arranged a tent-pegging contest for the following day, and promised his daughter to the man who succeeded in taking a certain peg. This peg was in reality the trunk of a tree. Sabír Chand, the voungest son of the Chanderi king, entered the lists, promising the bride to his eldest brother Bir Chand. The day broke inauspiciously and a terrific storm raged. Sabír Chand, losing control of his horse, was killed, and the deception practised by the Kángra chief was discovered. A battle ensued, and the Kangra forces were defeated. The Kangra Tikka and Hari Har Chand were both among the slain.

Rájá Bír Chand, (697-780 A. D.)

Bir Chand, Kabir Chand and Ghambir Chand, the surviving princes retreated to the shrine of Jowala Mukhi, where the presiding goddess, in reply to long and earnest supplication, promised each of them a kingdom. In fulfilment of her prophecy, Kabír Chand wandered to Kumáon, and was adopted by the Rájá of that State: Ghambir Chand took possession of Chamba; and Bir Chand, the eldest, seized Jhandbari now in Hoshiarpur District. Inspired by a dream vouchsafed by Naina Devi in whose service he had raised a shrine, he gradually evicted the local Thakure, called Rahnds,

[PART A.

and carved out for himself the kingdom of Kahlúr. He waged CHAP. I, B. many wars during his reign of 33 years, and subjugated no fewer than fifteen neighbouring states. But he was ultimately checked by the Raja of Sirmur, with whom he was glad to make peace and agree to a boundary between the kingdoms.

History. Rájá Bir Chand (697 - 780)A. D.)

Rájá Kahal Chand, the sixth of the line, built Kot Kahlúr, and the State subsequently derived its name from this ancient citadel.

Bájá Kabal Chand (894 - 902)À. D.) Bájá Káhn Chand (1057-1099

Káhn Chand, the eleventh Rájá, had three sons—Ajít Chand, Ajai Chand, and Tegh Chand. On their father's death these attacked and dispossessed the neighbouring Brahman Thákur, Handu, of his kingdom. Ajít Chand was installed in his place and founded the present ruling dynasty of Hindúr, now called Nálagarh after its later capital. Ajít Chand succeeded his father. Ajít Chand and Ajai Chand had different mothers, and it is sometimes said that Ajai Chand was the elder of the two. According to an account given in the Nálagarh Gazetteer, the brothers spent the latter portion of their lives at war with one another.

Sangar Chand, sixteenth of the line, was remarkable as the father of ten sons, seven of whom were the ancestors of as many Rájpút families, which still hold jágírs in Biláspur.

Bájá Sangár Chand (1197 - 1220)A, D.)

The subjects of the State first showed their insubordinate temper, proved by frequent rebellions throughout its history up to the present date, during the rule of Megh Chand, son of the last A.D.) named Rájá, whom they exiled into Kulu. He reinstated himself with the help of the "Emperor of Delhi" (presumably Shams-ud-Din Altamash).

Rájá Megh Chand (1220 - 1251)

Abhaisand Chand, 21st Rájá, harried a Muhammadan force advancing from Delhi to Anandpur, and was subsequently trapped sand Chand and murdered by the Generals of a relieving force. His death, A.D.) however, was avenged by his son after a battle lasting several days.

Rájá Abbai-(1302 - 1317)

His grandson, Rattan Chand, had a more pleasant connection with the Court at Delhi, for he distinguished himself by slaying a Chand lion, which was distressing the suburbs of that city. For this feat (A.D.) he received a reward of a lakh and a quarter rupees from the Emperor.

Rájá Battan

Gyán Chand, 27th Rájá, quarrelled with the Muhammadan Governor of Sirhind, and being defeated in battle was forced to Chand embrace Islam. He married the Governor's daughter, whose descen- A.P.) dants are now the only landowning Mussalmans in the State. Gyán Chand's tomb is still shown at Kiratpur, now in the Hoshiarpur District.

Rájá Gyán

Bikram Chand, his son by his Hindu wife, only won his inherit. Rájá Bikram ance by battle with his Mussalman brothers. He abdicated during Chand (1555-1598 his lifetime in favour of his son Sultan Chand, who had in his turn A.D.) to fight for the kingdom with his own half-brothers.

CHAP. I. B. History.

Sultan Chand's son, Kalyan Chand, invaded the territory of the Rájá of Suket, whose daughter he had married, and was there slain. His son, Tana Chand, attempted to avonge his father, but Rájá Kalyán with only partial success.

(1600 - 1636)A. D.)

Rája Díp Chand (1633 - 1665)A, D.)

Dip Chand, son of Tara Chand, succeeded in .1653 A.D. was a man of religious tendencies, and so evil were the omens at his succession, that he removed his capital from Sunhani to a place on the Sutlej, close to which were a shrine of Rangnáth Shiva and a cave of Byasji. Here he founded the present capital of the State, which was first called Byáspur, a name subsequently corrupted to He assisted the Emperor Aurangzeb in his Attock campaign and received, as a reward of his services, a khillat of five lakhs and a sanad authorising his suzerainty over no less than 22 States including Kulu, Kángra, Kotlohr, Mandi, Suket and Chamba. But on his way home from the imperial army he was poisoned at Nadáon by the Rájá of Kángra.

Rájá Bhím Chand (1665—1692 A. D.)

The Mians, whose influence on the subsequent history at the State has been at times so troublous, seem first to have arisen to power during the reign of Dip Chand. On his death they claimed the throne for one of their own number, Manak Chand, and with the help of the Rájá of Kángra attacked the rightful heir, Bhím Chand, then a boy of fourteen. Bhim Chand, however, gained a signal victory over the combined forces, an exploit which was the first of a brilliant series of successes in the field of arms. He defeated the Rájás of Bashahr, Mandi, and Kotkhái. In alliance with Guru Govind Singh he defied the imperial authorities at Kángra, and overcame Alif Khán, the Governor, in battle at Nadáon. But the closing years of his life he spent as a fakir after abdicating in favour of his son, Ajmer Chand, who became the 35th Rájá in 1692 A.D.

Rájá Ajmer Chand (1692 - 1738A.D.) Rájá Deví Chand (1738-1778 A. D.)

Aimer Chand reigned for over forty years and was at war for most of that time. His son, Devi Chand, introduced the payment of cash tribute by his feudatories and of these the Banswara gives the following list:—

Кa

					1/8.
Rana of Baghal, annu	al tribute	•••	•••	•••	1,000
Rana of Baghát,	do.	•••	•••	•••	1,000
Rana of Keonthal,	do.				3,000
Thakur of Beja,	do.	•••		•••	100
Thakur of Mangal.	do.			•••	100
Rana of Bhajji,	do.	•••		•	700
Rana of Mahlog,	do.	•••			700
Rana of Dhami,	do.				300
Rana of Kuthár,	do.	•••		•••	100
Rana of Kotkhái,	do.			•••	300
Rana of Kunhiar,	do.			•••	100
Rana of Balsan,	do.	• • •	•••	•••	200
Rana of Nehra	do.	•••	•••	•••	200

The same authority states that all these principalities became CHAP. I, C. independent in 1790 A.D. with the exception of Mangal. Devi Chand Population. was a contemporary of Nádir Shah, and, coming into collision with his forces, was taken prisoner, but was subsequently released on payment of ransom.

Devi Chand was succeeded in 1778 by his son, Mahan Chand, then a child. The latter, when he came to man's estate, waged war Chand with the Rájás of Nálagarh and Kángra, and the Sodhis of Anand- A.D.) He was first aided by the Raja of Sirmur, and subsequently called in the Gurkhas to help him, thus giving that warlike race a footing in these hills, which they maintained until expelled the British. To the Sikhs he lost Dhár Kot, which became a British possession after the overthrow of the Sikh power, but was restored to Rájá Híra Chand in 1867.

Rájá Kharak Chand, son and successor of Mahán Chand, left Rájá Kharak no heir, and the throne passed to Mian Jangi, afterwards known as Chand Rája Jaggat Chand, who was a grandson of Mián Shakt Chand, A. D.) second son of Rájá Ajmer Chand. One of the widows of Rájá Kharak Chand Chand pretended to have given birth to a son eight months after his (1839-1850) death, and stirred up a rebellion, which Mián Jaggat Chand suc- A.D.) ceeded in quelling with the aid of the British Government.

Rájá Jaggat

Jaggat Chand was succeeded by Rájá Híra Chand in 1850, whose prosperous and kindly reign of 32 years is still remembered (1850-1882) as a golden age. He was assisted by a Wazir of exceptional ability, A.D.) Mián Bhangi, Purgnia, who organised the administration in a very complete and efficient manner.

Rájá Híra

Amar Chand, son of Hira Chand, succeeded in 1883, but only lived for five years. His son, Rájá Bijai Chand, came to the throne in 1888, and is the present Chief.

Rájá Amar Chand (1883 - 1888)A, D.)

In 1901 the Rájá began to have trouble with his Miáns, and disorders of all kinds cropped up. Eventually in 1902 he withdrew to Benares, and refused to return to his State. Government accordingly stepped in and appointed as manager Rái Sáhib Amar Singh, a Tahsildar of the Jullundur Division. Under his administration order was restored, a regular Settlement carried out, and the State generally organised on the lines of a British District. The Raja returned in 1908, and resumed control with Rái Sáhib Amar Singh There is at present no direct heir to the throne. as Wazir.

Rájá Bijai Chand

### Section C.—Population.

The population according to the census of the past three de-Census cades has been as follows:--

1881	•••	•••	•••	•••	•••	86,564
1891	•••	•••	•••	•••	• • •	91,760
1901						90,878

### BILASPUB STATE.]

CHAP. I.C. The present average of density is 683 per cultivated square Population. mile, and 201 per square mile on the total area.

Villages and cultivation.

There are 992 villages, 133 square miles of cultivation, and 318 square miles uncultivated.

Biláspur.

There are no towns. Biláspur, the capital, is beautifully situated above the Sutlej, and around a stretch of level sward nearly a mile in length. There is a small bazar. The palace and other State buildings stand above the river; while the slopes of the opposite hill are dotted with the thatched, but substantially built, residences of Miáns and well-to-do zamindârs.

Tribes and castes.

The Kanet tribe proponderates and holds 45 per 'cent. of the cultivated area. Brahmans hold 24 per cent., and Rájpúts 16 per cent. Other tribes are Ráthis, Gújars, a few Jats, Chamárs, Kolis, and the usual artisan classes.

Kanets.

There are said to be about eighty sub-divisions of Kanets in this State, the more important being Noiru, Maliáru, Dodhwalu, Bhadogu, Dalgawál, Kotwál, Dagsechi, Jabliáni, Sahreli, and Kasoli. Some of these claim to be illegitimate descendants of various Rájás, e.g., the Maliárus, whose ancestor is said to have been Tegh Chand, third son of Rájá Káhn Chand, eleventh Rájá.

Rájpúts.

The Rájpúts are a strong and relatively numerous section. They are nearly all of the Chandel tribe, and offshoots from the ruling family. They are usually classified as Kahlúria Miáns and Chandlas. The former are those who are descended from Rájás belonging to more or less historical times, and are called Ajmerchandias, Táráchandias, Kalyánchandias, and Sultánchandias, after the Rájás from whom they are sprung. The Chandlas are other Rájpúts, whose connection with the ruling family is more remote, though as a rule clearly traceable. Their families are named according to the villages held by their founders and are as follows:—

Barhiál, descended from Rájá Udai Chand (1133-1143 A.D.). Darol, Chandwál, Singhwál, Ghewál, Nanglu, Meghpuria, Rajáda, Bacholar, Kanhiáru, Ráipuria, Doklu, descended from Sangár Chand, the 17th Rájá, and Manjheru descended from Miàn Mithu, brother and Wazír of the 23rd Rájá, Narindar Chand, whose younger son Nandu founded another Chándla family, the Badhiátu.

The Kahluria Mians do not touch the plough, but, with the exception of the Ajmerchandias, engage in agricultural work. Their women are pardah-nashin. The Chandlas plough their land themselves and are otherwise lax in the upkeep of their ancestral customs. They are accused of permitting widow remarriage, but their women do not work in the field.

from the Kanets.

PART A.

The Ráthis of Biláspur are believed to be the descendants of CHAP. I. C. degenerate Rájpúts and Kanet mothers. They marry their girls to Population. the inferior classes of Rájpúts. Their sub-divisions are Mahrani, Baroti, Bendri, Dhuli, Bharol, Lohtri, Rajnál, Ghariál, Sin, Basahri, Ikthania, Tania, and Khariál.

Ráthis.

The other tribes need no special mention. There are a few Other tribes. Muhammadans, the descendants of certain Chandel Rajputs, who were converted to Islam some generations ago, and some Barhais, Telis, Fakirs, etc.

An account of the people of the Simla Hill States, their between the manners, customs, and religious observances, etc., has been people of the given in the Simla District Gazetteer. This has been supplemented upper and lower Hill in the Bashahr Gazetteer with some further details relating States. especially to the inhabitants of the upper hills. There are certain minor distinctions between the people of the upper Hill States and those of the lower Hill States, which may be conveniently noticed in the Biláspur Gazetteer. The upper States are taken to be those to the north and east of Simla, and the lower States those to the south and west, that is to say, the States of Biláspur, Nálagarh, Bághal, Baghát, Kuthár, Dhámi, Mahlog, Beja, Mangal, and parts of Keonthal and Bhajji.

The main tribes are the same. Rájputs are of two classes, superior and inferior, as in the upper States. In former days the Rájpúts of the upper and lower States were chary of intermarrying with one another, each group considering itself to be superior to the This idea has now broken down.

described in the Simla District Gazetteer. The principal points are

The differences-between the Brahmans of the two tracts are

Rájpúts.

that there are two branches in each, the Shukals and the Krishans. In the lower hills the Shukals are divided into Sásani and Dharebar, and the Krishans into Acháraj, Bedwa and Pánda: The Sásanis are, generally speaking, strict and orthodox. They serve as priests to the higher castes, and are all nearly mudfldars (holders of land free of revenue). They will not intermarry with any of the Brahmans of the upper States, not even with the Parsrámís. Sásani men will marry Dharebar women, but they will not give their own daughters to Dharebars. No Sásani will eat food cooked by a Dharebar. The Dharebars are the priests of the Kanets, and practise all their peculiar customs, such as rit, widow remarriage, etc. They plough

Brahmans,

The Krishan sub-divisions are also found in the higher States. In the lower States the position of the Acharaj is slightly better than in the upper States, and that of the Bedwa somewhat The Pándas, who worship the evil stars Ráhu, Ketu and Sanichar, are thought little of everywhere.

the land and are not, as a rule, mudfidárs. In fact, their wearing of the janeo is practically the only thing, which distinguishes them CHAP. I, C. Population. Kanets, Mar-

riages.

There is some variety in the habits and customs of the Kanets of the upper and lower hills.

It is usual for all Kanets of the lower States to marry their first wife in regular form according to the Shastras, and only to employ the jhájra and other customary ceremonies for subsequent marriages.

In the upper hills, if a man marry by karewa or by rit payment a pregnant woman, the offspring, if born in his house, is considered to be his, and, if an heir, succeeds to his property. In the lower hills such child belongs to its actual father. Similarly, if a wife in the upper hills leaves her husband, returns to her father's house, and there becomes pregnant, the child is held to be her husband's, if he has not taken rit and so divorced her. In the lower hills the child is illegitimate in any case.

Birth ceremonies. After births the four gontrála feasts are held in the lower hills, whether the child is a boy or a girl, although Kanets observe no particular dates for them. Being Sudras, their period of impurity lasts, strictly speaking, for thirty days, but the last gontrála often takes place on any day after the fifteenth from the date of the birth.

Death cere-

After death the Kanets of the lower hills perform the kiria. karm in regular form. The corpse is burnt on the day of death. There is no band of musicians, and proceedings do not wear the air of gaiety, which they do in the upper hills. Only a single drum is beaten, while the corpse is being carried to the burning ground. The sacrifice of a goat to end the period of mourning takes place after sixteen days. The prescribed shrádhs or offerings to the dead are performed at the proper intervals.

Religion.

Popular religion has the same character all over the hills. In the lower States, too, the act of worship means to the ordinary Kanet the propitation of a capricious and possibly mischievous power. But the personalities of the deities are slightly different here. The important deotas are fewer in number, and are usually Shiva, Káli, or Vishnu in their proper form. Certain other gods, major and minor, are found in the lower, but not in the upper hills. Some of these are briefly noticed below.

Guga Píre

Guga Pír has a little shrine in almost every village in the lower hills. His cult is universal in the eastern Punjab, and requires no description here. One of many accounts is contained in the Kángra District Gazetteer.

Narsing Bir and Dec Sur, Narsing Bír, the women's god, is worshipped both by men and women. A description of this deity also will be found in the Kángra Gazetteer (p. 100). But in the lower Simla Hills a greater than Narsing Bír is Deo Súr, who seems to possess the same attributes. He is said to be the master and Narsing Bír his servant. He is

universally accepted as the deity of the women of the lower hills. CHAP. I, C. A large fair is held in his honour in the month of Jeth at Sairi in Population. Patiála on the Simla-Sabáthu road, to which women gather from far and wide. The ritual performed consists of the women sitting in and Dec Súr. rows while a drum is beaten. During the drumming they sway their heads about from side to side, and when it stops they sit still. This is evidently a representation of the tremors caused by the entering in of the spirit of the god, such as takes place at the baithak of Narsing (see Kangra Gazetteer). A similar fair on a larger scale, which lasts eight or nine days, is held at Joharji, also in Patiála, in November. It is supposed that any woman who has become a devotee of Sur and fails to attend one of these fairs will be visited with misfortune. Like Dewat Siddh, Súr is worshipped on the first Sunday of the month.

The saint Lakhdáta is reverenced. Festivals in his honour are given sometimes by villages and sometimes by individuals. These last two or three days and are often wound up by a wrestling match. It is for some reason common for supplicants to yow a wrestling match to Lakhdata, whose proper name, by the way, is Sakhi Sarwar Sultán. He, too, is worshipped by Hindus throughout the east of the Punjab.

Lakhdáta.

Another deified being with many followers is Balak Nath or Dewat Siddh. Dewat Siddh, whose home is near Chakmoh in the Kangra District close to the Biláspur border. The Kángra Gazetteer relates the origin of this cult, and the following variation has been furnished for the present work: -

Bálak was a Sanyási boy endowed with magic powers, who was born at Girnar in Kathiawar. He made many pilgrimages and eventually wandered to Talai in Bilaspur, where he became a cowherd. One day by the tank, from which the place derives its name, he met a band of Jogis, whose mahant or leader was a Nath. Balak entered into a disputation with this man, and the two agreed to see which was the most powerful miracleworker. The Nath threw his scrip for Balak to fetch and Balak brought it. Balak then threw his stick, but the Nath could not bring it back. The Jogia seeing a greater than their greatest endeavoured to persuade Balak to become one of them, and, when he refused, wished to detain him by force. Balak fled and jumped into the tank followed by the Nath. Both disappeared but were seen a little later to emerge from a cave in a hill about three miles off near Chakmoh. The Jogis went to the place, but when they got there the two had once more vanished and were never seen again. In course of time the cave became sacred, and Balak and Nath worshipped as one doity under the name Bálak Náth or Dewat Siddh.

The commonest symbol of Dewat Siddh are stones marked with the impress of human feet. These are to be seen in most villages, and in some places alongside every house. Prayers and offerings are made to Dewat Siddh on the first Sunday of each month. A large loaf is made and distributed among the worshippers. A favourite type of offering is a small pair of wooden

CHAP. I. C. sandals. Frequently a silver charm is hung round the neck of a Population. child in the name of Dewat Siddh, and worn by him till the day of his death.

The Haripur Guru.

The Haripur Guru, mention of whom will be found in the Mahlog State Gazetteer, is regarded with veneration in most of the lower Hill States. He is an honoured guest at the Durbar on all ceremonial occasions, and receives gifts and offerings in abundance from the common folk.

Temples.

Temple buildings in the lower hills resemble those in the plains. There are no thairis in the larger villages as in the upper States, but chabútras to Káli are erected on the hill tops.

Sacrifices.

Sacrifices are rarer. There are no shands, and the only festival at which animals are sacrificed is the Dasehra when goats and buffaloes are offered to Káli. At ordinary times worshippers at a shrine or temple with a special object in view kill a goat, but never when the god is Vishnu.

Shivrátri,

The Shivrátri ceremony, described in the Bashahr Gazetteer, is not practised in the lower hills. The people content themselves with offering a lota of milk in the god's temple. No food is given to relatives.

Supersti-

The superstition regarding the use or disposal of milk by the owner of the animal which gives it, does not exist in the lower hills, but a devout zamindar will not drink or use the milk of a newly-calved cow, until he has made butter of the beestings and presented it to his deota.

Jathera.

There is no equivalent to newa and pap. The jathera of the plains, a little shrine erected to the memory of some notable ancestor, takes the place of the pap ka chautra, but in this case the influence of the departed is thought to be benevolent, not mischievous. On any day auspicious to the family, such as the birth of a child, a Brahman is taken to the shrine, prayers are offered, a lamp lighted and incense burnt.

Sati stones.

The sati stones, which mark the places where widows have been burnt with their husbands, have a somewhat more sinister significance. The spirit of the woman is supposed to be capable of inflicting injury on her descendants, and these propitiate her with prayers on the Sankrant and on auspicious days.

Oaths.

Oaths are of the same description, and are equally respected all over the hills. The gatti oath sworn in a temple against the authority of an official is called in the lower hills chawal.

Fairs.

At religious fairs the images of the deotas are carried about in palanquins, but on such occasions in the lower States there is no dancing by the worshippers, and little or no drinking compared with what takes place up above.

The people of the lower hills eat less meat than those of the CHAP. I, C. upper hills. Their dress too is different. Instead of long woollen Population. coats, trousers and caps, they wear short cotton kurtas, dhotis, and turbans. But in most other respects, in character and disposition racteristics. Kanets are the same all over the hills.

The goddess

In Bilaspur the ruling family has a special goddess of its own, The god Deomati. the deification of a pious Ráni of olden times, named Deomati. This lady was one of two widows of Raja Shib Chandar of Chanderi, and she was persuaded not to become sati at her husband's funeral, because she was with child. But having borne her son, brought him up and placed him on the gaddi she proceeded to perform what she believed to be her duty to her husband's memory, and immolated herself upon a funeral pyre. A handsome temple at Biláspur contains her image and daily offerings are made. On the occasions of festivals, harvests, births, marriages, etc., all members of the Chandel family make special offerings of cash, clothes, etc. similar temple to this goddess exists in Ram Bashahr in the Nálagarh State.

But the most notable place of worship in the Bilaspur State The Naime Devitemple. is the temple of Naina Devi, situated on the hill of that name which rises some 3,000 feet above the sacred town of Anandpur in the Hoshiarpur District, and which is so conspicuous a feature of the landscape viewed from the plains country of Rupar and The temple was built by Raja Bir Chand in the eighth century. According to a legend Naina, an Ahir, to whom the accession of Raja Bir Chand had brought peace and protection, was herding cattle on the flat summit of a hill above Jandbhári, when he observed that his cows were giving their milk to a white stone. He informed the Rája, who proceeded to the spot, and there found a beautiful image of the goddess Durga close to the stone. A temple was forthwith erected, and called Naina Devi after the Ahir.

The Naina

This temple stands on the very summit of the hill above a small bazár, and is reached by a long flight of stone steps. Until lately it was impossible to climb the hill otherwise than on foot, but recently a bridle road has been made. The pujart of the temple keeps a visitors' book for European visitors, and this in 1905 contained only about a dozen names spread over a period of some thirty years.

The story goes that Guru Govind Singh, before embarking on Gura Govind his campaign against the Turk, came up to Naina Devi to seek the sing fice. countenance of the goddess to his enterprise. He brought with him a Brahman of Benares, famed for his piety and learning, on whose advice a burnt offering (hom) was made of many tons of ghi, sugar, etc. The fire was kept burning for months, until at last the goddess appeared. The Guru was terror-stricken, but managed to present his sword, which the goddess touched, and then disappeared. The Brahman pronounced the interview satisfactory, except for the

Guru Govind

CHAP. I, C. fact that the Guru had shown fear at the sight of the goddess. This Population. defect could only be removed by the sacrifice of one of the Guru's sons. The Guru was willing that this should be carried out, but the Singh's sacri mothers of his four sons all flatly refused to give up any one of them. A compromise was eventually made by the sacrifice of one of the Guru's followers and when this was completed the goddess appeared once more and promised the Guru that his sect should prosper.

Naina Devi

A fair is held at Naina Devi in August, which is attended by large crowds of pilgrims from the plains. Small fairs are also held on both the Nauratrás.

Rangnáth Shiva fair.

Another important religious fair is that of Rangnath Shiva held in Bilaspur town in May. The temple of this deity is believed to be extremely old.

Jhanda fair.

The fair held at the Jhanda temple in the village of Bolar some ten miles east of Biláspur, is also largely attended. It takes place on the first of Har. Jhanda was the principal man of the Noiru section of Kanets, and was deified after his death.

Annnal cattle fair.

The Naulari, or annual cattle fair, is held at Bilaspur for four or five days in April. A good trade is usually done. Bullocks and other cattle are brought from Nálagarh and the neighbouring parts of Patiála State and of the Ambála and Hoshiárpur Districts, and sold to the zamindars of Bilaspur, Suket and Mandi States, and of the adjoining villages of the Kangra District. The State gives prizes, and no sale fees are charged. The occasion is made an excuse for racing, wrestling and other amusements.

### CHAPTER II-ECONOMIC.

### Section A.—Agriculture.

CHAP, 11, A.

Agriculture

Most of the cultivated soil is of the kind known in the plains us rausli, a light and somewhat sandy soil. This is intermixed with patches of stiff clay (dákar). Neither description is naturally more than moderately fertile. The zamindárs themselves generally use the dual classification of irrigated (kulhant) and unirrigated (bákhal). This was adopted and extended in the recent Settlement, irrigated land being divided into two classes, first and second, and unirrigated into two groups, andarli (land close to the village and so well manured) and baharli (land at a distance from the village). The latter of these is sub-divided into first and second class.

Fully three-quarters of the population are dependent on agri- Agricultural culture. Kanets are the most successful. Rájpúts and Brahmans population. are less painstaking. Ráthis are industrious, but their results are inferior to those of the Kanets.

(The principal agricultural labourers are Juláhas, Chamars, Kolis, and Dúmnás. These either work as kámas by the month, or as chhakus by the day. In the former capacity they receive one rupee or one rupee four annas a month and their food and clothes; in the latter they are given two seers of grain and one meal a day. The village artisans, blacksmiths, barbers, basket-makers. etc., get eight seers (pakka) of grain at each barvest from their employers.)

Labourers.

(It is a favourite practice for Kanets and other agriculturists to Agriculturists as take service as labourers for three or four months in the year, and labourers. these usually go to Simla for the summer, where they earn good wages.)

The kharif or autumn is the principal harvest, and maize the chief crop, this being grown on 39.28 per cent. of the cultivated crops. area. It provides the staple food of the people. Rice is produced on both irrigated and unirrigated lands to the extent of 10.69 per cent. of the cultivated area. This crop is usually exported for sale. A little sugarcane and ginger is grown on the best lands. and kulath (dolichos uniflorus) is sown on the inferior baharli lands. the average extent being 11.56 per cent. of the cultivated area.

Autumn

The most important rabi crop is wheat with a percentage spring crops. on the cultivated area of 28.07. Most of the produce is exported. Gram and wheat and gram mixed are also grown. Poppy is cultivated in a few villages of the Bahadurpur pargana, and is not taxed as yet.

CHAP.II, A.

System of cultivation.

There is nothing peculiar about the method of cultivation. Agriculture Most fields can be ploughed, though some of the baharli lands have to be dug up by hand. Seed is scattered broadcast (chhatta), except in the case of rice, which is first sown in a nursery and then transplanted. Ninety-five per cent. of the cultivated area is wholly dependent on the rainfall, which amounts to about 50inches in the year.

Sales and mortgages of land.

In the recent Settlement sales of land were found to amount to 3.484 bighas, or 0.76 per cent. of the cultivated area, and mortgages to 51,965 bighas, or 11.35 per cent. The average price in either transaction is Rs. 34 an acre. Sales and mortgages are only valid, if sanctioned by the Raja, to whom nazarána is payable at the rate per cent. on the price of Rs. 6-4 in the case of sales, and Rs. 5 in the case of mortgages.

Indebtedness of the sultivators.

The unsecured debts of the zamindars are said to be heavy. The creditors are mostly sahúkárs of Biláspur or Anandpur, and the debts consist mainly of compound interest accumulated on old loans-

Cattle.

The State possesses an indigenous breed of cattle, which differs considerably from the ordinary hill kind. The animals are slightly larger; the heads and horns are coarser, and the face longer. The ear assumes a more depending position, and the hump, although small, is more developed than in the Pahári breed. The quarters are short, the croup sloping, the tail whip-like and finished off with a tuft of black hair, and, generally speaking, the animals are flat-ribbed and lacking in barrel. The line of the back is very straight and well adapted for pack purposes; there is a slight rise at the croup of an inch or two, after which it slopes badly and the tail is set on low down.

Colours are very variable, white, black, dun, red, or flecked. Labanas use these beasts a great deal for carrying salt. The cows give from two to three seers of milk, and the price of a full-grown animal of either sex is from Rs. 10 to Rs. 25.

Buffaloes, sheep and goats.

Buffaloes are numerous and of a good stamp. There is one to every two of the population. Large flocks of sheep and goats are also kept. Pasture is sufficient. Disease is rare.

Irrigation,

Five per cent. of the cultivated area is irrigated. The means are the ordinary hill kuhls. Most of the irrigation is cis-Sutlej in the Bahádurpur pargana.

### Section B.—Rents, Wages and Prices.

Rents.

The usual custom is for owners to cultivate their andarli land themselves and let out the baharli land to tenants. nearly always paid in kind, the usual rate being one-third of the

[PART A.

grain. Half batai is rare, though three-fourths are sometimes taken. CHAP. II, C. The share of the village menials is considered equivalent to twenty per cent, of the crop. Cash rents work out at an average rate of eight annas and seven pies per bigha. They are usually levied on inferior land only.

Forests. Rents.

#### Section C.—Forests.

The area of the Biláspur forests is 22,475 acres, or 7.8 per cent. of the area of the whole State. Excluding Bahadurpur, a forest containing ban (querous incana) and a few deodar, the forests are of three types (1) chil (pinus longifolia) forests, (2) scrub jungle, (8) bamboo forest.

Foreste.

The chil forests are usually found along the sheltered upper slopes of the main ridges at an elevation of 2,500 to 4,000 feet, but some are found lower down, and two forests are situated on the banks of the Sutlej at about 1,500 feet. Nearly all are pole forests with trees of the upper classes scattered throughout the crop. The latter are generally mal-formed, all well shaped trees having been felled by the right-holders. Only one forest, Badhaghat, contains large trees, and these are not very numerous. The growth is generally fairly good, but reproduction is poor, perhaps owing to excessive grazing.

Chil forests.

Scrub jungles contain a great many species, of which the most important are shisham (dalbergia sissoo) and tun (cedrela toona). These occur at low elevations, generally in or near cultivated lands and a good many shisham are found on the banks of the Sutlej.

Borab jun-

The most important of the bamboo forests are those covering a large portion of the northern slope of the Naina Devi ridge. There are two main varieties of bamboo (dendrocalamus strictus)—the small, khirri, and the large, bans. A third species called nall bans (bambusa vulgaris) is extensively cultivated by the zamindárs, a few clumps being found near most villages in the State. A large bamboo called magar, perhaps the bambusa balcoa, is also grown near villages but is less common.

The principal marketable products of the forests are chil timber, bamboos, and baggar grass. The latter is found in Naina Devi and is used for making ropes, rafting timber, and thatching. Timber and bamboos can be floated down the Sutlej and its tributaries, the Gambar and Sir khads. The Sirhali and Sukkar khads can also be utilised in the rains. The other produce is exported by land. The markets for the sale of timber are Doráha and Phillour; for bamboos Naila, Rupar, Doráha, and the large towns in the plains generally; for baggar grass Naila; and for fuel and minor produce Anandpur and the neighbouring villages in the Hoshiar. pur district.

Forest pro-

CHAP. II,G.

#### Section D.—Mines and Minerals.

Means of Communication. Minerals. There are practically no minerals of any value. Iron has been found in Loharra forest in pargana Rattanpur, but an attempt to work-it-some thirty years ago was not a success. Slates are quarried here and there, but are coarse and inferior.

### Section E.—Arts and Manufactures.

Leather work.

In Biláspur small boxes are made in leather, curiously and neatly embroidered with horse-hair and filaments of peacock quills. This kind of work is not found elsewhere nearer than Nepal, and it is supposed for that reason to be a relic of the Gurkha occupation. With this one exception the State possesses no indigenous industry of any note.

### Section $\mathbf{F} \cdot \mathbf{-}$ Commerce and Trade.

Trade.

The State has no mart of any kind. Grain, ginger, turmeric and ghi, are exported to Simla, Anandpur and Rupar, and cloth, brass vessels, etc., imported. But there is no special trade.

### Section G.—Means of Communication.

Communiations. Roads. Much has been done of late years to improve communications and there are now 104 miles of road in the State fit for camel transport. Details of these are as follows:—

Serial number.	Description•	Number of miles.	Remarks.
1	Dehar to Namol	18	At Dehar is a bridge over the Sutlej, which is crossed by the main road from Kulu through Mandi and Suket. This is a new road which shortens the distance of this bridge from Simla considerably.
2	" to Sawarghat	26	Part of the main road from Kulu to Nalagarh and Rupar. There are rest houses at Bilaspur (half way) and Sawarghat.
8	Biláspur to Namol	18	Continues on to Arki and Simla from Namol. Rest-
4	Rajpura to Bhajun	7	Leaves the Bláspur-Namol road between the 5th and 6th milestones, and from Bhajun enters the Bághal State, and eventually reaches Sabáthu.
5	Brahmpukhar to Jhanda	2	A short branch road.
6	Biláspur to Haritiliangar	21	Continues to Hamírpur and Kángra. Sutlej is crossed by a bridge between miles 4 and 5. Rest house at Ghamarwin, 11th mile.
7	Chár to Talai	17	Branches off from the preceding road between miles 5 and 6, and goes to Barsar and Kotlehr Adda of the
8	Naina Devi to Bijai-nagar	5	Kángra District.  A road recently constructed for the convenience of pilgrims going from Anandpur to Naina Devi temple.

In addition to the bridges there are thirteen ferries over the CHAP. II,G. Sutlej. Boats are used on eight of them, and inflated skins on the remainder.

\*\*CHAP. II,G. Sutlej.\*\*

\*\*Chap. II,G. Sutlej.\*\*

\*\*Commission of Commission of Commis

There are branch post offices at Ghamarwin and Biláspur, and a daily post goes by runner between the two places, and between Biláspur and Simla.



### CHAPTER III.-ADMINISTRATIVE.

#### Section A.—Administrative Division.

CHAP.
III, B.
Civil and
Criminal
Justice.
General,
Sub-divisions.

The Rájá is the supreme head of the present administration, over which he exercises a general controlling agency. Subordinate to him is the Wazír in whose hands rests the practical management of every department.

The State was anciently divided into twelve parganas. These still exist, but have no present administrative importance. They have been merged in the two tahsils as follows:—

Tahsíl Biláspur.—Parganas Biláspur, Bahádurpur, Rattanpur, Fattehpur, and Kot Kahlúr.

Tahsil Ghamarwin.—Parganas Baseh, Bachertu, Gehrwin, Sunhani, Ajmirpur, Tiun, and Saryun.

### Section B. - Civil and Criminal Justice.

Courts.

The Tahsildárs and Náib Tahsildárs have second and third class judicial powers. There is a Munsif who does the bulk of the civil work. The Wazir exercises the powers of a District Magistrate in criminal matters, and of a District Judge in civil. He also has supreme control in revenue matters, but all his orders and decisions are appealable to the Rájá.

Crime.

Crime is rare and is mainly confined to hurt, petty theft, trespass, and offences regarding women.

Litigation.

Civil litigation, too, cannot be called common, as the people adhere to the old custom of deciding disputes by a pancháyat, and no lawyers are allowed to practise in the State. Suits arising out of loans and disputes as to land are the most prevalent.

Jurisdiction of certain jágirdárs.

In former days, the Ajmirchandia Miáns used to decide all civil and criminal cases arising within their jāgirs. They had no jails, but any person sentenced to imprisonment or confinement while under trial was turned loose with a heavy piece of wood called kāth attached to his leg, which prevented him from walking easily. The Miáns took the fines which they imposed and one-fourth the value of civil suits. Their judicial powers were finally withdrawn by the present Chief.

British Law.

At present the law of British India is enforced throughout the State in every branch of the administration.

Registration.

There is a registration office at Biláspur, and deeds of mortgage and sale are freely registered by zamindárs. The Tahsíldár is the Sub-Registrar.

[PART A.

#### Section C.—Land Revenue.

Previous to the year 1868 land revenue was realised in kind. The yield of standing crops was appraised, and a third of the produce taken in kind as the share of the State, with the addition of certain cash demands. In the cases of some particular villages averages were struck and a fixed amount of grain recovered annually.

CHAP. III. C. Land Revenue.

General revenue system of former

Measure-

The basis of land measurement was the area which could be sown by a certain quantity of seed. The amount which could be sown with two kachcha seers was called a patha and twenty pathas made a lakháo or ghumáo. In accordance with the present measurement of 5.38 bighas to the acre a patha is equal to 3½ biswas and a lakháo to 3 bighas 12 biswas.

The unit of assessment was the bhaoli which varied in different localities between 12 and 20 lakhaos.

A Wazır was appointed to superintend revenue collections, and he was assisted by a number of subordinate officials. All these were remunerated by revenue-free grants of land, and they were entitled to levy free supplies and half-yearly cash payments (lág) from the villagers. Revenue officials were responsible for law and order in their respective charges and held judicial powers.

Bevenue Moers.

The method of assessment was as follows:—First, an appraiser (sathoi) accompanied by a muharrir and a peon visited each village to appraise the crop. Each zamindár paid two annas which the sathoi and the muharrir divided between them. The peon got Rs. 2 after several villages had been visited. Later on, the kárdár (official), kothiálá (officer in charge of the granary), muharrir and several peons came to take possession of the State share, which was either sent at once to the granary, or stored in the house of the headman. The party lived on free supplies and the kothiálá used to take one patha (2 seers kuchcha) of grain from every zamindár. Gujar villages paid their revenue in ghi. Some villages had to supply grass for the stables in addition to their revenue.

Method of

Theoretically this system was good, as the zamindar paid according to the actual yield of his land, but in practice the people were subjected to incessant exactions, which resulted in their contributing nearly one-half instead of the authorised one-third of their produce.

In 1863 Rájá Híra Chand adjusted his pargana boundaries, established five tahsíls and converted the revenue of most villages Bájá into cash. The previous khálsa demand had been equivalent Ohan

Reforms of Réjé Eira Chand,

PART A.

Land Revenue. to Rs. 40,229, and this was now raised to Rs. 67,953 as follows:—

				$R_{8}$ .
Cash revenue	•••	•••	•••	47,636
Value of kind revenue	•••	•••	•••	13,644
Value of ghi	•••		•••	1,674
Cesses	•••		•••	1,404
Miscellaneous demands	•••	•••	•••	3,595
			Total	67,953

The cesses were (1) bathanga, commutation fee for begar, the rate of which was not definitely fixed, and (2) bhet sair, a nazarána payable at the Sair festival (1st Asauj) by State officials and well-to-do subjects.

### Miscellaneous demands were-

- 1. Báchh, a payment of cash in addition to grain in villages where the system of dividing the produce was still maintained.
- 2. Ldg, an allowance to the Wazir and other revenue officials realised from every khálsa village.
  - 3. Khar, commutation of the former supplies of grass.
- 4. Jora-pawa. Formerly the revenue officials of certain villages on the Naina Devi dhár had been supplied free with shoes by the Chamárs and with bed-posts by the carpenters. A cash payment called jora-pawa was now substituted.
- 5. Kanál tamáku, an impost of five annas a kanál on tobacco cultivation in addition to the ordinary revenue.
- 6. Gharát, a tax on water-mills varying from four annas to five rupees a mill per annum.
- 7. Mutarfa, an annual tax of four annas or eight annas on artisans.
- 8. Bandha, a tax of two annas a house levied on tobaccosmokers in Bahádurpur pargana and a few villages of Biláspur pargana.

Parganas Besch and Becherto. In 1867 the parganas of Baseh and Bachertu, which were in the possession of the British Government, were handed over to the State. They lie on a spur called Dhar Kot, and had originally been taken from the State by the Sikhs in 1820. On the annexation

[PART A.

of the Punjab, the parganas were treated as British territory. They were summarily settled in 1854 and a jama fixed as follows:-

CHAP. III C. Tand

							, zws.
Baseh	•••	•••	•••	•••		•••	3,929
Bachertu	•••	•••	•••	•••	•••	•••	4,029
					Total	•••	7,958

They were restored to the State in 1867 in recognition of the good services rendered by Rájá Híra Chand, subject to the payment to Government of the annual land revenue demand. At the summary Settlement cesses had been fixed at Rs. 10-12-0 per cent. in addition to the land revenue. Rájá Híra Chand imposed an additional demand of Rs. 6-4-0 per cent. as well as begar and other customary dues.

In 1871 a patwar cess of Rs. 3-2-0 per cent. was imposed on the whole State, and another cess, jangshal, a cash commutation of the old custom of taking half the skin of every dead animal for State accourrements, etc.

1871.

In 1883 the revenue had risen to Rs. 1,09,523 including cesses 1888-1888. and miscellaneous demands. The increase was due to more careful management, to the resumption of certain assignments, and to the reclamation of waste land.

Five years later this became Rs. 1,42,139 in consequence of further reforms introduced by Rájá Amar Chand. He commuted kind revenue into cash in several more villages, increased the rate at which kind revenue was valued, abolished begar, imposing instead a universal bathánga at 25 per cent. of the revenue, allowed large areas of forest and waste to be broken up, on which lands a heavy cess was imposed, instituted a new cess pdya at Rs. 3-2-0 per cent. in lieu of the old custom obliging zamindárs to sell grain to the State 25 per cent. cheaper than market rates, fixed the rate of bhet sair at 2 per cent. on the revenue, and levied a new tax on all menials at two annas a house.

The present Rájá on attaining his majority reduced the Recent times. bathanga from 25 to 183 per cent., and in 1902 just before the State came under Government management, revenue, cesses, and miscellaneous demands amounted to Rs. 1,41,593. In 1908 this had increased by Rs. 5,534 due to assessment of newly broken land. land held by lambardars, conversion of grain into cash, and resumption of assignments.

The new Settlement was commenced in 1905 and is on the verge of completion (1908). It has been carried out in every respect according to the British system. The old revenue officials have been superseded throughout the State by trained patwáris and kanungos. A cash demand of Rs. 1,70,000 is proposed, plus cesses at 25 per cent., all former miscellaneous demands being discontinued, except the taxes on water-mills and artisans and a

The regular

### BILASPUR STATE.]

CHAP. III, C. Land Revenue.

grazing tax on goats. Rates have been fixed on the various kinds of soil and the results are as follows:-

Whether irrigated or unirrigated,	Name of soil.	Rate per bigha of 900 square yards.	Resultant revenue.
<del> </del>		Re, a. p.	Ra,
Y	Abi, 1st class	0 12 0	8,776
Irrigated {	Abi, 2nd class	0 10 0	7,584
(	Baráni dofasli (bákhal andarli)	076	1,05,539
į	Baráni ekfasli (bákhal báharli, 1st	0 4 0	81,081
Unirrigated {	olass).  Baráni occasionally cropped (bákhal báharli, 2nd class).	0 2 0	10,487
	Ghásni (grass fields)	0 1 0	6,263
į	Occupied waste	0 0 6	74
	Total		1,69,754

The summary incidence is five annas per bigha.

Cesses at 25 per cent. come to Rs. 42,500, but the actual amount is only Rs. 35,000 as bathanga and bhet sair cannot be realised from certain Brahmans and Rájpúts. The details of cesses are-

								••
		•	Total	•	25	0	0	1)
Zaildár	•••	<b>***</b>	•••	•••	1	0	0	,,
Lambardár	•••	•••	• • •	•••	5	0	0	<b>))</b>
Bhet Sair	•••		• • •	•••	1	8	0	"
Dispensary	•••	• • •	•••	***	1	0	0	"
School	154	गान्। नः	47	•••	2	0	0	"
Road		1112		•••	2	0	0	· "
Bathánga	115	The second	Test.		12	8	0	per cent.
	100		11/1		Rs.	Α.	Ρ.	

Assignments nne.

Twenty-seven per cent. of the cultivated area is revenue-free, as of land reverence recorded in the following statement:-

Description of assignm	Total area.	Cultivated			
Assignments to Ranis and members of the	Rájá's	bonseho	ld	Bighas. 24,482	Bighas 17.870
Jagirs of the Ajmirchandia Mians	• • • • • • • • • • • • • • • • • • • •	•••	•••	32,266	25,761
Ideirs of the 2nd class Kahluria Mians	• •••	•••	!	12,409	9,215
Jágárs of other Rájpüts	• • • •	•••		28,957	21,462
unida to temples	• •••	***		18,628	10,741
Charitable assignments to Brahmans	• •••			48,014	88,087
Other assignments	• •••	•••	•••	12,182	8,495
Total	٠	•••		1,67,906	1,26,011

The Ajmirchandia Mians are the descendants of Raja Aimir Chand (1692 to 1788 A.D.). They have held their jagire for over 150 years, but the sub-division of shares has not as yet become minute and most of the jdgirddrs still derive an appreciable income from their assignments. They have no obligations except to present a small nazarána at the Dasehra festival and to render military and other service when called upon. None of them undertake agricultural work with their own hands.

Land

Revenue. The Ajmir. chandia

jágírdárs.

The second class Kahlúria Miáns are the Sultáuchandias, Kalyánchandias and Táráchandias, mention of whom has been jágárdára. made already. Their families have multiplied, and with one or two exceptions the individual share of each jagirdar is extremely small. Many of them work in their own fields, but they do not touch the plough. They pay no nazarana, but are due to render service.

Second class

Other Rájpúts holding jágírs are mostly Chandlas. They, too. have suffered from multiplication and sub-division, and, because they plough their fields with their own hands contrary to the custom of their tribe, they have to pay a certain percentage of their idgir income as nazarana to the Rájá.

Chandla

The rights and privileges of all jagirdars and their general status are at the present moment under investigation, so nothing can be said as to the perpetuity or otherwise of the grants. But probably, in accordance with the usual custom in the hills, the jagirs to Ránis, etc., and all muáfis, except those to temples. continue at the pleasure of the Rájá. Temple muáfis are usually maintained so long as the building is kept up, the Rájá having the power to appoint and dismiss the temple managers.

Rights, privileges, etc., of assigness.

Begar was originally of two kinds, regular and occasional. For regular begár, each bháoli had to supply one begárí who was on duty for at least one month in the year. There were one or two betwals in every pargana, whose duty it was to collect begaris, and these were assisted by peons. The begaris had to collect grass, fuel, charcoal, etc., for the palace and other State requirements, furnish charpoy beds, build State houses and attend at Biláspur or the forts for general duty. Ordinarily the begárí got no remuneration of any kind for his services, but he was supplied with a daily ration, if he accompanied the Rajá or an official on tour, or if he was employed on building work.

Begár.

Chandel Rajputs, Brahmans, and parchits (priests) were exempt from regular begar, and the Raja could also, by special orders. exempt any other person or class of persons.

Occasional begár consisted of supplying fuel, grass, milk, charcoal, etc., on the occasions of marriages, funerals. or the tour of high officials.

CHAP. III, F.

Public Works.

Abolition of regular begár.

Rájá Amar Chand abolished ordinary begár in 1883, and imposed bathanga at 25 per cent. of the land revenue in commutation. Occasional begar was and is still continued, begaris being now paid three annas a day within the State and four annas a day outside the State.

As has been already said the present Raja reduced bathanga to Rs. 18-12-0 per cent., and in the recent Settlement it has been again reduced to Rs. 12-8-0 per cent.

Nazarána.

The State derives a certain income from nazarana. levied on sales of land at the rate of Rs. 6-4-0 per cent. of the price and on mortgages at Rs. 5 per cent. If a landholder dies childless, his heirs within the fifth generation may succeed him, but if there are none such, the land escheats to the State and nazarana at Rs. 5 a bioha is payable by any one who wishes to get possession of it. Similarly five rupees a bigha are charged as nazarána on waste laud broken to cultivation.

Marriage and death

No customary dues are levied in this State for the expenses of coutributions, marriage and death coremonies in the Rájá's family, but contributions are made on such occasions by the Rájá's own relatives.

Tax on gold washing.

A tribe named Daola earns a precarious livelihood by washing gold in the Sutlej, and other streams. If a man makes four annas a day he is considered to do well. In Baseh and Bachertu parganas the Daolas pay a fee of Rs. 30 a year to the State. In the rest of the State the custom used to be for the Daolas to give the senior Rani 6 tolas 8 mashas of gold a year, but nowadays they pay her a lump sum of Rs. 93 instead.

## Section D. - Miscellaneous Revenue.

Oplum and drugs.

Poppy cultivation is permitted throughout the State, but the crop is heavily assessed. Charas is imported from Kulu, Hoshiarpur and Simla free of duty. Retail vendors are licensed in the usual way.

Excisa.

The State has three distilleries at Biláspur, Bagla, and Naina These are leased annually and the lessees can distil as much as they please, but are only allowed to sell to licensed vendors.

Income from miscellaneous sources.

The income derived from these and other miscellaneous contract fees is about Rs. 12,000.

Stamps.

Stamps are manufactured locally, both judicial and non-judicial. The procedure as to their custody and disposal is exactly the same as in British India. The annual income is about Rs. 1,200.

## Section F.—Public Works.

Buildinge.

Previous to the State being brought under management the palace erected by Rájá Amar Singh was the only public building of importance. During the last two or three years substantial stone buildings have been constructed for the hospital and school, new barracks and State stables have been built, and a large Durbar

PART A.

Hall, called the Victoria Diamond Jubilee Hall, added to the palace. This is a memorial designed by the present Rájá to commemorate the Diamond Jubilee, but for various reasons its execution had to be postponed.

Medical.

### Section G.-Army.

The State forces consist of eighty-five infantry and twelve sowars under the command of a pensioned jamadar of the Indian Two field guns and a band are attached to the infantry. The uniform is kháki, and the arms Martini-Henry rifles and bayonets. The men are chiefly Rájpúts. The Dogra regiments of the Indian Army obtain a few recruits from the same class,

Army,

### Section H.—Police and Jails.

There are five police stations at Biláspur, Ajmirpur, Tiun, Talái, and Kot Kahlúr, with a chauki at Sawarghat. An Inspector is in general command of the whole force, which numbers 106, and consists of Bráhmans, Rájpúts and Kanets. There are five special town watchmen for Biláspur, and village chaukídárs have lately been appointed throughout the two tahsils. Formerly these only existed in Baseh and Bachertu. The chaukidar is remunerated in kind, and gets five seers of grain every half-year from each house.

Police.

The only jail is at Biláspur. It has accommodation for fifty male and eight female prisoners. A start has lately been made with the manufacture of durries, nawar, and cotton bags, with creditable results.

Jail.

## Section I.—Education and Literacy.

There are four schools in all. The Biláspur school has lately been raised to the status of Anglo-Vernacular Middle, and a Vedic Páthshála has been recently opened at the same place. Primary schools have been started at Ghamarwin and Attapur Bakhra. The average attendances are, Middle School 127, Pathshala 47, Primary Schools 90 each

Education.

### Section J.—Medical.

The Bilaspur dispensary is at present in charge of a Hospital Assistant deputed from Government service, and is well equipped. The new building has accommodation for in-door patients, both male and female.

Medical.

A spring, called Lund, in Dadrana, pargana Fattehpur, and Lund spring. close to Sawarghat bungalow, contains water of reputed medicinal properties. It is resorted to in May by people suffering from goitre and various other complaints.

# 2.—BASHAHR STATE GAZETTEER.

PART A.

Physical Aspects.

Rivers.

CHAP. I. A. valley has been frequently descanted upon. The Spiti flows in from the north-west in the extreme north-east of the State. Its valley is in contrast bleak and arid, but it has several large extents of cultivation.

Kenéwar and Kochi.

The upper or north-eastern portion of Beshahr is called Kanawar, and the rest of the State Kochi. The boundary between Kanawar and Kochi is the central chain of the Rastern Himalayas forming the south-western barrier of the Baspa valley as far as its termination, and from thence a stream called the Manglad khad, which runs into the Sutlej east of Saráhan. The whole of Bashahr to the north of the Sutley, and that portion on the south to the north-east of this line belongs to Kanawar. The Kanawar parganas are Siálkar, Shúa, Bhába, Parli Rajgráon, and Pandrabis north of the Sutlej, and Tukpa, Warli Rajgraon, and Atharabis on the south.

Subdiviaions.

Of late years the State has been divided into three tabsils, Chini, Rampur, and Robru. Chini consists of most of Kanawar and includes the pargamas of Siálkar, Shúa, Raj raon, Bhába, and Tukpa. Rámpur comprises the remainder of the Sutlei drainage area, and its parganns are Baghi, Mastgarh, Raik, Kanchhin, Dassau, Atharabis, and Pandrabis. The Rohru tahail is that part of the drained by the Pabar and other tributaries of the State, which Tons. It is separated from the other two tabsils by the watershed of the Sutlei and the Tons from the Shinka pass on the Tehri Garhwal border to the vicinity of Baghi, when the boundary of the tahsil corresponds with that of the State. Rohru has eight. pargamas, Pandrasau, Nawar, Mandalgarh, Bhamburai, Rajgarh, Surkhlı Bathli, and Dodra Kawar.

Olimate.

Along the valley of the Sutlej as far east as Wangtu and on the Palpar side of the watershed the rainfall does not greatly vary from that at Simla; but bey and Wangtu the difference is considerable, the rainfall coming less and less as Shipki is approached, of upper Kanawar is somi-arid. West of go that the clime Warmetu the Sutley valley has an annual rainfall of about 70 inches. At Kilba tan nilles east of Wangtu this drops to 43 inches, and at Po some twelve miles from the border at Shipki to 16 inches. Ifractically speaking the monsoon rains are spent before they reach Chini, and most of the rainfall is in the winter in the form of During the summer months the heat is intense along the Sutlei, and in secluded valleys at low elevations. The Pabar valley too is hot, and travellers will find themselves plagued by an insect called locally potu, whose bite causes painful swellings, but whose range is fortunately confined to the Pabar side. Generally speaking the temperature of inhabited places is moderate in summer, and in the Kanawar valleys the winters are comparatively genial.

# CHAPTER I-DESCRIPTIVE.

# Section A.—Physical Aspect.

Bashahr, the largest of the Simla Hill States, is situated between CHAP. I. A. north latitudes 31° 6' and 32° 4' and east longitudes 77° 33' and 79° 2.' It is bounded on the north by Spiti, on the east by Chinese Tibet, on the south by Tehri Garhwal and the Raiengarh pargana Geographical of Keonthal, and on the west by Jubbal, Kotkhai, Kumharsain, Kotgarh, and Kulu. The State is about 84 miles long, with a greatest breadth of 62 miles on the eastern side, and a smallest breadth of 12 miles on the western side. Its total area is 3,820 square miles.

Physical Aspects.

Mountains.

The greater part of Bashahr lies within the drainage area of the Sutlei river, which runs in a general direction from north-east to south-west, and has a total length within the State of about 98 Two imprense mountain chains bound the Sutlei drainage area on the north and south, both rising to snow-clad peaks from 16,000 to 21,900 feet in elevation. The chain on the south is the most western portion of the great central cliain of the Eastern Himalayas, which may be said to terminate a little east of Saráhan. Near its termination a minor range starts in a south-easterly direction, and forms the watershed between the Pabar and Sutlei rivers. It is also the boundary between the Rampur and Rohru tahsils, and, after leaving the State, continues in a south westerly direction through Simla as far as Subáthu. Another more important branch is that bounding the Baspa valley on the morthwestern side, which has many peaks with an elevation off from 18,000 to 21,000 feet.

The country is formed of a great mass of mountainous spurs with very precipitous sides jutting out in every direction from the main ranges, between which there are narrow ravines or small rivers with sheer banks. The Sutlej obsscends about 7,600 feet, where the Teti stream joins it, to 2,800 at a little bellow Rámpur, a distance of 73 miles, flowing almost the whole way between narrow cliffs, or steep mountain slopes, so that there is n open ground to speak of along its banks. The only level ground of any extent in Bashahr is in the Baspa valley at an elevation of from 8,000 to 8,500 feet.

The two principal rivers are the Sutlej and the Pabar. latter has no tributaries of any considerable size. The most notable tributaries of the Sutlej are the Nogli, the Baspa, and the Spiti river. The Nogli joins the Sutlej from the south-east a few miles below Rampur. The Baspa comes in from the same side about forty miles higher up. The beauty of the fertile Baspa

Rivers.

PART A.

#### Section B.—History.

Not much is known of the history of the Bashahr State pre- CHAP. I. B. vious to the 19th century. According to one story the ruling family is descended from the celebrated Sri Krishan of Hindu mythology through his grandson Parduman, who came to Saráhan account of in order to marry the daughter of Raja Bavasa Deo (or Banasar). the origin of We are not told whether the marriage took place, but Parduman is said to have killed his prospective father-in-law and usurped his power. His capital was at Kamru in the Tukpa pargana of Kanáwar.

History.

Traditional ruling family

Another legend gives the ruling family a Brahman origin. Two brothers of that tribe came from Kanchanapuri in the "Dakkan" to visit the temple of Bhima Káli at Saráhan. throne was vacant, as the last Raja of the line of Parduman had just died, and it had been agreed by the State officials, at the prompting of the goddess, that whosoever entered the palace gate at a certain time should become Rája. The younger of the two brothers happened to wander in at the right moment, and was promptly hailed by the people as their sovereign. His elder brother had to be content with the office of priest to the royal family and the village of Ránwi, near Saráhan, in jágír. The Brahmans of Ránwi are to this day spiritual advisers to the Raja and his family.

Of the two stories the former is more popularly favoured, and the present Rája claims to be the 120th descendant from Parduman in the direct line.

It is said that for sixty-one generations the Rája never had The boy was brought up in a village more than one son. until he was five or six years old, and was never seen by his father until after the first-hair cutting ceremony, the reason being an idea that if the father saw the son one or other of them would die. the sixty succeeding generations the Rája has had sometimes two or even three sons, but as a rule only the eldest son had legitimate sons of his own. There is at present only one legitimate collateral family. It is descended from Pábar Singh, the second son of Rája Udai Singh, 115th from Parduman, and its present head is Narain Singh, jágírdár and lambardár of Kakrola in the Dassau pargana of Rámpur tahsíl.

The direct line is likely to become extinct, for the present Rája, Shamsher Singh, is seventy years of age, and his only legitimate son, Tikka Raghunáth Singh, C. I. E., died in February 1898, leaving an infant son, who died eleven months later.

The person of the Bashahr Rája is considered to be semi-divine and is worshipped by a considerable portion of his subjects, more especially by those who live in the remote parts of the State. The Kanawaris believe that after his death he is reincarnated as the Dalai Lama.

CHAP. I. B.

History.

The reigning dynasty, whatever its origin, probably first rose to power as the head of a confederacy of petty chiefs or Thákurs amongst whom most of the present State of Bashahr appears to have been originally divided.

Rája Chater Singh. Rája Chatar Singh, the 110th from Parduman, is said to have been the first to bring under his sway the whole of the present area of the State. It seems that the three paramount powers in the Simla Hill States about this period were the Rájas of Bashahr, Biláspur, and Sirmúr, and tribute was levied upon the other smaller States or thákarais by each in turn according as he was the most powerful. Rája Chatar Singh is said to have been supreme in his own time.

Rája Kehri Singh. Rája Kehri Singh, the 118th from Parduman, is described as the doughtiest warrior of the line. Many stories are told of him, and he is said to have been Ajanuvaku like the divine Rám Chandra, i.e., he could touch his knees with his hands when standing upright. The following is the traditional account of how he obtained the title of Chhatrapati at the hands of the Delhi Emperor.

One of the Moghul Emperors, (it is not stated which), held a great durbar of the hill chieftains, which Rája Kehri Singh attend-When he appeared at Dolhi, it was observed with some surprise, that wherever he went he was sheltered from the sun's rays by a small cloud in the shape of a chhatra or royal umbrella. The Emperor heard of the phenomenon and summoned the Raja to the Diwan-i-Khas. On his attending, the cloud was seen to accompany him into the Imperial presence. The Emperor asked for an explanation, and the Raja naively answered that it was the favour of the gods and goddesses of his country, who wished to protect a hill man from the unaccustomed heat of the plains. The Emperor greatly pleased said "O Rája Sáhib, áp ko khudá ke ghar se chhatra milá huá hai, is liye áp ko Chhatrapati khitáb diyá játá hai". (Sir Rája, you have got a chhatra from the house of God and therefore the title of Chhatrapati is conferred upon you), and at the same time bestowed upon him a dress of honour.

Rája Kehri Singh is said to have reduced to tribute the Rájas of Sirmúr, Garhwál, Mandi, and Suket, and to have subdued the petty Thákurs of Keonthal, Kotkhái, Kumhársain, Balsan, Theog, Darkoti, etc. Besides this he forced the ruler of Tibet to enter into a commercial treaty with him, which is still in force.

Rája LRám Singh. Raja Ram Singh, the 116th of the line made Rampur his capital, and in his time began a series of disastrous contests with the Rája of Kulu, who, during this and the next two reigns, succeeded in wresting from Bashahr all the previous acquisitions of Rája Kehri Singh.

[PART A.

But as a counterbalance Raja Ugar Singh, 118th of the line and CHAP. I. B. the grandfather of the present Chief, is said to have taken by force of arms the pargana of Suhel, which he handed over as a gift to the Rája of Kumhársain, and to have maintained at the same time his singh. suzerainty over that principality as well as over Keonthal, Kotkhái and Theog.

History.

Rája Ugar

From 1803 to 1815 most of Bashahr proper was held by the Gurkha invasion of Gurkhas, who established a line of forts along the Hattu range, Kanswar. Hattu, Kurána, Bághi, Náwagarh, Sungri, Bahli, etc. Rámpur was sacked and all the State archives and papers destroyed. The invaders were not, however, successful in occupying Kanawar. An attempt was made to reach the State treasure at Kamru, whither the young Raja had fled, but the Gurkha force was surprised by the Kanawaris at Chholtu bridge, near the village of Chugaon (or Tholang) in the Rajgraon pargana, and severely handled in a night This reverse and the difficulty of obtaining supplies obliged them to retreat. There is another story that Fatteh Ram the Poári Wazír, handed over to the Gurkhas several strong boxes securely locked and filled with stones, saying that they contained the State treasure and that he had not been able to get the keys. The Gurkhas believed him, carried away the boxes without breaking them open, and did not discover the trick played on them until they had left the country.

After the British declaration of war against the Gurkhas at the Kirti Rána end of 1814, the hill people generally were encouraged to make an and his force, attempt to drive out their oppressors. The Gurkha force occupy. ing the Hattu range was under the command of Kirti Rana. Bashahr troops were led by Wazirs Tikkan Dás and Badri Dás, and were reinforced at the beginning of 1815 by a contingent from Kirti Rána was obliged to concentrate at Náwagarh, and was besieged there. Finding his supplies and water giving out, he attempted to retreat to Raiengarh, by way of the Chambi Dhár ridge, which runs southwards from Baghi. Hampered by his baggage and followers, and barrassed continually by the enemy, he made slow progress. After a few miles he was forced to halt for the night at Saráru ka Tibba, where he was at once surrounded. the evening of the next day he surrendered to the Wazirs, on condition that the lives of his force were to be spared, and that they were to be handed over to the nearest British General. It is said that the treachery of Kirti Rána's Sirmúr, Garhwal, and Kumáon troops was largely responsible for the surrender.

The Bashahr army then proceeded to invest the fort of Raiengarh held by the Gurkha Commander Ranjur Thappa. They Raiengarh. were thus occupied, in conjunction with the Jubbal troops under Dángi, Wazír, when Mr. Fraser arrived at Hátkoti with his expedition (May 1815). Mr. Fraser in "The Himala Mountains" describes the fighting round Raiengarh as very innocuous owing to

Siege of

History. Siege of Baiengarh,

CHAP. I, B. the cautious tactics of both sides. But he was much struck by a description given him by Tikkan Dás of a machine resembling a Roman catapult, which was shortly expected from Bashahr. This was made of strong ropes and beams of wood, and the most important part of the mechanism was a large tree, the recoil of which, when pulled back by the exertions of a hundred or two hundred men, discharged a heavy stone a considerable distance. The range was regulated by the size of the stone, and after a few experiments with stones of various sizes it was possible to hit the desired mark with great accuracy. It seems that such a machine was actually used in Bashahr for many years for siege purposes. It was called a dhhing, and its construction was the hereditary art of one family only.

The Bashabr army.

Mr. Fraser puts the fighting strength of the Bashahr army at 3,000 men, of whom 1,000 were armed with matchlocks and the rest with bows of split bamboo and bone-tipped arrows. He says that the only really trustworthy soldiers were the Kanawaris, who for the most part carried matchlocks and hatchets. His remarks about the people of Bashahr proper are not complimentary.

Restoration of the State by the British to Rája Mohindar Singh.

On the final expulsion of the Gurkhas, the British Government by a sanad, dated 6th November 1815, confirmed Rája Mohindar Singb, the father of the present Rája, then a minor, in possession of all his former territories except Ráwin and Kotguru, or Kotgarh, which were kept as British possessions. The thakarái Kumharsain was also declared independent of all but the paramount authority of the British Government. Rawin had originally been a fief of Garhwal, but the eastern portion had been overrun by the Bashahris some time previous to the Gurkha invasion. It was retained for some years as a British possession, and then transferred to Keonthal in exchange for the land on which Simla now stands.

The retention of Kotgarh was due to the fact that it contained some good military posts, including the fort of Hattu said to be the key of the country for miles around. The tract originally belonged to the Rána of Kotkhái who made it over for management to the Rája of Kulu, because it was some distance from Kotkhái proper, and for this reason, and owing to the temper of the people, difficult to administer. The Raja of Kulu very soon ignored the rights of its proper owner, and incorporated Kotgarh with his own dominions, as a part of which it remained for ten years. It was then seized by Ugar Singh of Bashahr, who succeeded in killing the Raja of Kulu during the struggle for its possession, and then refused to give up the Raja's body to his relatives except on the condition that all claim to Kotgarh be withdrawn. tract however only remained a part of Bashahr for a few months before the whole of that State was reduced by the Gurkhas.

The translation of the sanad granted to Rája Mohindar Singh CHAP. I, B in 1815 runs as follows:---

"The overthrow of the Goorkha power in those hills having placed the Restoration countries freed from it at the disposal of the British Government, Lieutenant Ross, Assistant Agent, Governor-General, by virtue of instructions to Raja conveyed to him by General Sir David Ochterlony, K.C.B., A.G.G., etc., Mohindar etc., etc., under authority of the Right Honourable Governor-General, Singh. confirms to Muhendra Singh, son of Rajah Oogur Singh, and to his descendants, the Raj of Bushahr, the same in extent and boundary as on the death of his father in Summat 1868 (A.D. 1811), on the conditions and with the exceptions and restrictions hereafter detailed.

of the State

First.—The Government of Bushahr shall pay in Teghbundee, namely, as a contribution towards defraying the expense of the force maintained by the British Government for the preservation of the safety and tranquillity of the Protected Hill States, the annual sum of fifteen thousand Culdar Rupees, agreeably to the rate of exchange between the Bushahr and British currency that may exist on the days of payment at the nearest posts of British troops, in the three following kists or instalments:-

	- 1		Rs.
1.	Poose (December, January)		5,000
2.	Bysack (April, May)	•••	5,000
3.	Sawun (July, August)	•••	5,000

Second.—The Fort of Raeen Gurh, together with the District in which it stands, namely, the division of Raeen Pergunnah, situated on the left bank of the Pabar River; the pargana of Sundoch\* together with the Forts of Seeleedan and Whurtoo therein contained, and the Fort of Agee in Kurangool, or another post in its neighbourhood, to be hereafter specified, will be retained by the British Government as commodious stations for its protecting force.

Third.—The Thakooraees of Dulaitoo, Kunitoo, and Kurangtoo having been virtually incorporated with the Bushahr Raj several years previous to the Goorkha invasion, the same arrangements will exist with respect to them as under Rajah Oogur Sain, and the same assignments as made by him for the maintenance of the representative to their respective Thakours will be continued. The Thakooraees of Kotegarh and Kumhársain are hereby declared independent of all but the paramount authority of the British Government.

Fourth.—In the event of war the troops of Bushahr will co-operate with the British Force on due requisition and in such manner as may be pointed out to him.

Fifth.—The administration of Bushahr will furnish begarees, when called on, for the construction of roads throughout their country."

The tribute of Rs. 15,000 per annum was subsequently reduced to Rs. 3,945, in compensation for the abolition of transit duties.

<sup>\*</sup> Now known as Kotgarh.

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Reign of Reign Mohindar Singh. Rája Shamsher Singh. During the minority of Mohindar Singh the State was administered by the Ráni, his mother, and the hereditary Wazírs. The Raja on coming of age proved a weak ruler and the hereditary Wazírs had things pretty well their own way during the reign which lasted till 1850. In this year the present Rája Shamsher Singh, then a boy of eleven, succeeded to the gaddi. During his minority the State was first administered by Mansukh Dás, Wazír, as Regent, and then by Shám Lál, Tahsíldár of Núrpur, as Manager under the Agent for the Hill States.

Rája's behaviour during the Mutiny. During the Mutiny of 1857 the Rája's conduct was open to considerable doubt. He kept back his tribute, offered no aid, treated officials travelling through his territory with discourtesy, and refused the ordinary supplies. Lord William Hay, Agent for the Hill States, proposed to send a force to Rámpur to coerce him, but there were no troops available. Consequently nothing was done until after the Mutiny, when Lord William Hay recommended that the Rája be deposed and the State taken under the direct management of the Superintendent, Hill States. This was not however deemed advisable by Lord Lawrence, and the Rája's behaviour during the Mutiny was overlooked.

The Dum.

In 1859 there was a species of insurrection in the State headed by Fatteh Singh, an illegitimate brother of the Rája's. It is generally alluded to as the Dum. Dum is a name given to any popular combination raised for the redress of special grievances, or for enforcing claims to certain rights. It is thus a public demonstration of discontent against the ruler, and has been known to occur before, and since, in Bashahr, and in other States too. The method of procedure appears to be for the malcontents to leave their homes and encamp on the hill side, refusing to return until their wrongs have been redressed. They seldom resort to violence, being content with the assurance that the apprehension of loss of revenue owing to the general abandonment of cultivation will induce the State officials to come to terms with them as soon as possible.

In the present instance the chief subject of protest was the cash assessment, which had been introduced by Munshi Sham Lalin 1854. This was unpopular because of the scarcity of coin in the State. Mr. G. Barnes, the Superintendent, Hill States, was obliged to proceed to Bashahr to settle matters, and as a result the old system of payment of revenue in kind was restored. Two other demands of the Dum were also acceded to, the removal of Paras Ram, vakil, who had been nominated as Superintendent of the State, although he was not a member of one of the hereditary Wazir families, and the restoration of the old rule under which only three Wazirs could be appointed. This ended the movement, which passed off without bloodshed, although the houses of a few unpopular officials were plundered.

Par A.

Since then the Rája for many years showed a preference for CHAP. I. C. good living to the cares of State management, and the adminis- Population. tration was practically left in the hands of the hereditary Wazírs, with anything but good results.

State administered by the Wazirs.

In 1877 the whole of the Bashahr forests were leased to Government for Rs. 10,000 a year.

Lease of the Forests.

In 1887 the Rája was induced to delegate his full powers to his only legitimate son Raghunáth Singh, who administered the State with some degree of success until his death in 1898. During Tikka Raghuthis period the power of the hereditary Wazirs was practically extinguished.

Delegation of Rája's powers to

On the death of Tikka Raghunáth Singh, Government appoint ed Rai Sahib Mangat Ram, formerly manager of the Kumharsain State, as chief Wazir with the same powers as had been wielded by Tikka Raghunáth Singh. The Rája has now practically nothing to do with the administration of the State. He has no direct heir, but he has recently adopted as his son Surendah Shah, brother of the Raja of Garhwal. Of his own sons, the only survivor, Padam Singh, is illegitimate.

Manager appointed by Government.

In the summer of 1906 the condition of affairs in the pargana in Dodra of Dodra Kawar in the Rohru tahail necessitated the despatch Kawar. thither of a force of police under the Political Assistant Commissioner, Simla. This tract formed part of the zail of Ran Bahadur Singh, one of the hereditary Wazirs, who, during the administration of Tikka Raghunáth Singh and subsequently, made several unsuccessful attempts to constitute Dodra Kawar an independent principality under himself. Ran Bahadur Singh was arrested and put on trial by Tikka Raghunath Singh, but was released and restored to office on the latter's death by the Raja. He was afterwards arrested at the instance of the Superintendent, Hill States, and lodged in Simla jail for two months, until he undertook to pay to the State the revenue which he had appropriated. He ultimately died without having paid up in full. The samindars of Dodra Kawar continued to defy the authority of the State, and refused to pay revenue, and as a consequence it became necessary to coerce them. The ringleaders were arrested and imprisoned, and then released on condition of furnishing security for future good behaviour, and for the regular payment of revenue.

# Section C.—Population.

The following was the total population at each of the last three censuses:-

Population.

1881			•••	•••	•••	•••	64,422
1891	•••	•••	•••	***	•••	•••	75,727
1901							80,572

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Population.

Marriage
oeremonies.

Marriage rules are not so definite or so strict in the hills as in the plains. Certain degrees of relationship are however regarded as prohibited. Rájpúts, Brahmans, and the higher class Kanets will not marry within their own got. The ordinary Kanet will not marry a girl connected with him on his father's side in the seventh generation. Some make the twelfth generation the limit. All will marry connections on the mother's side beyond the third generation. The lower castes such as Kolis, Rehrs, etc., are said to prohibit marriage between parties connected in the fourth generation on the father's side, and to allow first cousins on the mother's side to marry. But it is probably more correct to say that these castes have no definite rules.

Sonárs and Náis will marry Kanet girls, but will not give their own daughters to Kanets.

The Kanets have many sub-divisions, and in some places there are supposed to be restrictions to intermarriage between certain of these. But these are gradually breaking down, and in Bashahr all classes of Kanets intermarry freely.

In the upper hills it is common for Brahmans, Rájpúts, Bánias and other trading classes to marry Kanet girls. Such marriages are in a sense regular, but the children of the union are considered of inferior caste to their fathers and are designated sarteras. It is not, however, uncommon for the descendants of a sartera to regain the status of his father after three or four generations. There are concrete instances of this in the case of some of the ruling families in the hills. A Rája or Rána has been succeeded by a sartera son, and the latter's descendants have in course of time been accepted in marriage by Rájpút families.

A man may marry as many wives as he pleases or can afford to keep. If he has more than one wife by regular marriage the first one married is considered the senior until a son is born, and then the mother of the eldest son is the principal wife and supreme in the household.

As a rule no girl is married before she is nine years of age. If a Kanet, she sometimes has a choice as to her husband, but in the higher castes the parents arrange the match, and the contracting parties have no voice in the matter.

Betrothals.

Betrothals are of two kinds. The orthodox form in accordance with Hindu ritual is barni. It is carried out through the priest and the barber. Clothes and ornaments are exchanged. The barber, priest, and servants of both families receive gifts, and a feast is given. The contract is rendered binding by the distribution of gifts, by the wearing by the girl of the clothes and ornaments sent, and by the painting of her forehead with sandal

PART A.

The other form sagai or sota is adopted by the Kanets and CHAP. I. C. lower castes. The father of the boy sends a few ornaments or a Population. rupee or two to the bride's parent by the hand of a priest or a relation. If the presents are accepted and the messenger is offered and takes food in the girl's house, the contract is effected.

Betrothals.

A betrothal may be cancelled, but the party, at whose instance, this is done, must repay the other all expenses incurred in connection with the ceremony.

When the bride's family is inferior to that of the bridegroom, e.g., when a Ráná marries his daughter to a Rájá, he pays the bridegroom a sum of money called bhatta to make up the difference of status. Otherwise it is the custom among Kanets and the inferior Rájpúts and Brahmans for the bridegroom to buy the bride. There is no fixed price, but Kanets usually pay Rs. 60 and Kolis This is called *dhori*. Both and other menials Rs. 40 or less. bhatta and dhori are supposed to be spent in defraying the expenses of the marriage and are not appropriated by the bridegroom or bride.

Marriage

There are three kinds of marriage ceremonies. First high or regular marriage in accordance with the Shastras. This needs no particular description, being the exception rather than the rule in the high hills. The other two forms jhájra and gádar or paraina are informal and unorthodox. The bridegroom sends one or two men to fetch the bride, who comes attended by a party of her own relations and friends. On arriving at the bridegroom's house a basket of wheat or rice, a lota of water, and a lamp are placed in front of the door, and the bride worships these and the threshold. Then she goes into the house and worships the hearth and Ganesh. In the jhājra ceremony the worship of Ganesh is essential. If this is dispensed with the ceremony is gadar. There is no other distinction between the two forms. The bridegroom, if well-to-do, gives a feast, which is attended by a representative of every house in the village, and fees of from four annas to one rupee are given to the priest, barber, musicians, and village menials. A poor man has no feast, but merely gives his bride a rupee to feed the people who have come with her. Three days later the bride's parents visit the newly-married couple bringing with them some food. This is called múrapuli. Three days after this the visit is returned, and the bridegroom, on entering the house of his parents-in-law, presents each with a nazar of one rupee, which is returned to him when he leaves. The return visit is called danovar.

In the upper hills it is usual for Brahmans, Rájpúts, Bánias. and the better class Kanets to have at least one wife by formal marriage. But the majority of Kanets and the lower castes only use the informal ceremonies. In the hills below Simla all Kanets are said to marry their first wife by regular ceremony, and to use the jhájra or gádar ceremony for any subsequent marriage.

CHAP. I, C.

One other marriage tie may be noticed, that between a Population, ruling chief or a high class Rajput and his khawas wives. A khawas is generally more than a concubine, and she is always treated with respect in the palace, especially if she be the mother of a There are three classes of khawás. The highest is a Kanet maid-servant or attendant of a Ráni, who in the phera ceremony has accompanied her mistress in her seventh round of the fire. The second is a Kanet woman, who has been brought into the palace in order to be a khawas. In her case a ceremony similar to the jhdjra is performed, as she enters the palace. The third is a palace servant, who has been taken as a concubine without any particular ceremony.

Divorce.

A biáh marriage is, strictly speaking, indissoluble. The rit system of divorce is applicable to jhájra and gádar marriage. Rít is the name applied to the value of clothes and ornaments given to the bride by her husband at the time of marriage, and it also includes the other expenses incurred by him on the marriage. A husband can repudiate his wife by taking away the clothes and ornaments given by him to her. If a wife wishes to leave her husband, the marriage can be annulled by the latter's acceptance of the amount of rit and a rupee, which is called chhed karái (lit. boring through). Sometimes there is an additional ceremony. The husband gives the wife a small stick, called dingi, to break. If she breaks it the divorce is complete.

A woman may be the rit wife of several men in succession. and many of the hill women are so. The custom of rit is practised in the upper hills by all castes except the highest class Rájpúts and Brahmans. Below Simla no ordinary Brahman will admit it, and the inferior Rájpúts are chary of so doing.

If a woman runs away with another man without her husband's consent, the latter is entitled to recover from the adulterer in the State court a penalty called harkarn, which varies from Rs. 6 to Rs. 12, in addition to the amount of the rit.

Widow remarriage.

Karewa or widow remarriage is recognised by all Kanets. and usually permitted by inferior Brahmans and Rajputs in the No special ceremony takes place. The second upper hills. husband is ordinarily a younger brother of the first, but Kanets allow a widow to marry her late husband's elder brother.

When a widow's second husband is a stranger, it is usual for him to pay one or two rupees as rit to the first husband's family. This special rit is called makhtal. If a man died without direct heirs or near relatives and his widow wished to marry again, it was the custom formerly for the makhtal to be paid to the State.

7. By remarrying, a widow forfeits all right to her first hus- CHAP. I, C. band's property, which belongs to his sons, whether by her or by Population. another wife. Her children by her first husband are generally supported in any case by the latter's brother, if any, whether he is her husband or not.

Polyandry.

Polyandry prevails in the greater part of Kanawar and in some places in Rohru tahsil. There are two forms: (1) the higher, where the joint husbands are brothers, and (2) the lower, where they are not brothers. As a rule the former alone is found in Bashahr, but there are instances of the second. Occasionally two men, perhaps of different castes, and certainly not relations, will become dharm bhais, and share a wife, but in such cases the offspring is not admitted into the brotherhood of his father. Cousins sometimes have a joint wife. Half brothers often do. generally speaking, the practice is for the joint wife to be shared by uterine brothers up to the number of six. If there are more than six brothers they get two wives. The following table gives the result of enquiries made at the census of 1901 respecting the extent to which polyandry is practised in Bashahr.

	Ca	ste.	<i>:</i>		Number of women having 2 husbands.	Number of women having 3 husbands.	Number of women having 4 husbands,	Number of women having 5 husbands,	Total.
Brahman	•••	•••	•••	•••	96	7	·		103
Koli	•••	•••	•••	•••	176	48	16	7	247
Jád (Buddhist Kanet)				7	•••	8	2	11	
Kanet		•••	•••	•••	521	173	68	42	804
Lohár	•••	•••	•••	•••	<b>2</b> 9	•••			80
Rájpút	•••	•••			13	•••			13
<b>Tarkh</b> án	•••	•••	•••		23	9			82
					865	237	86	52	1,240

Instances of a group of brothers marrying a group of sisters jointly is not unknown, and sometimes, if a joint wife is barren, her sister is brought in as a second wife.

The custom of polyandry is defended by those who practise it, on the ground that it prevents both over-population and subdivision of property in a country, where agricultural land is not CHAP. I. C. sufficient for the needs of the inhabitants. It enables a family population. of brothers to get the full benefit of several sources of livelihood; one can cultivate the joint land, another breed cattle, a third engage in trade, and so forth.

Polyandry was in former days directly encouraged by the State through penalties exacted on partitions. When a set of brothers divided moveable property, one-half share of the whole was appropriated by the State, and divisions of immoveable property were refused official recognition.

With regard to the allotment of paternity to the children of a polyandric union custom differs in various parts of the hills. Among the lower classes in Bashahr the husbands sometimes cast lots for the children. But usually all the husbands are recognised as the fathers of each child, the eldest brother being called teg babach (elder father) and the others gate babach (younger father). For practical purposes of every-day life the eldest living brother is spoken of as the father of all the children born of the common wife. If the joint family is broken up for any reason the wife then names the fathers of the various children.

It sometimes so happens that one of several brothers sharing a wife takes a separate wife for himself. In this case the joint property must be partitioned, unless the new wife consents to be shared by all the brothers. If she refuses, she and her husband must go away and live in a separate house. The latter does not, however, lose his share in the original joint wife, although as a matter of practice she usually refuses to have anything to do with him.

Division of property among a polyandric group follows the rule of jathong and kanchhong, which is applied throughout the hills to inheritance and partition. Jathong means the right of elder and kanchhong the right of the youngest. Before the partition takes place a good field is given to the eldest brother and the ancestral house to the younger. The rest of the property is then divided in equal shares. The custom is probably attributable to an idea that the youngest son is too young to find a new home for himself, and that the eldest son is entitled to some recognition of his seniority.

The marriage ceremonies of a joint wife are simple. Sometimes the bride is waylaid and captured by her would-be bridegrooms. It is de riqueur for her to struggle and attempt to escape and, if she does escape, she is proud of the fact for the rest of her life. After bringing the girl to their house, the brothers send a deputation to her parents to settle and pay a price for her. After that the marriage ceremony is completed by the bride washing the feet of the bridegrooms, and the bridegrooms tying round their caps

PART A.

pieces of muslin cloth called paju. Frequently the formality of CHAP. I. C. capture is omitted, and proceedings are opened by the brothers or Population. some of their friends going to the house of the girl's parents and paying a price for her.

As a whole the marriage tie in the hills is extremely loose. In many places, where polyandry is not openly recognised, it is common for a wife to cohabit freely with her husband's brothers, and it is said that this practice is not unknown among Brahmans and Rájpúts.

Inheritance.

Inheritance in the hills goes per stirpes and not per capita, and in every case the right of the children born from a regular biáh marriage is considered superior to that of all others. four kinds A well-to-do man may have οť children. (1) by a formally married wife; (2) by a jhájra or gádar wife; (3) sarteras by an irregular marriage with a woman of lower caste than his own; (4) jhátas, i.e., children by a purely adulterous connection. On his death the first class of children get in some places one-half and elsewhere two-thirds of his property. The remainder is divided among the other children in shares fixed by the members of the father's brotherhood. The jhatas as a rule become servants to the rest of the family and are supported by them, or else given a field or two and a small sum of money. The sons by the formal marriage, if Rájpúts or Brahmans, cannot eat or drink with, or eat food cooked by, the others, but Kanets are not so particular. If it is desired to divide the share obtained by any group of children this is done by the rule of jathong and kanchhong described above.

Birth cere-

A child is usually born in the lower storey of a house. parents are well-to-do, a Brahman prepares the child's horoscope at monies. the very hour of birth. Sometimes the horoscope is not prepared until two or three days later, and the ordinary zamindar often dispenses with it altogether. If the child is a boy, the four gontrálas or birth feasts are held at the usual intervals prescribed for the caste of the parents, and during the period of impurity (sutak) the mother remains in the lower storey, and nobody eats food or drinks water from the house except relatives and people of low caste. If the father be a poor man, he stops his business for three days after the birth and receives congratulatory visits from relatives, Brahmans, mendicants, etc., and distributes small presents. If he is well-to-do, these visits extended over eleven days, and the presents are richer. No particular notice is taken of the birth of a girl. Sometimes a small feast is given to Brahmans and the members of the brotherhood, but there are no gontrálas.

Kanets form the bulk of the population. The residue is made up of Rájpúts, Brahmans, a few traders, and lower castes, of which castes. Kolis are the most numerous, but which include Lohars (metal workers), Turis (musicians), Nagálus (basket makers), Badháis (carpenters), Rehrs (herdsmen), etc.

Tribes and

Population.
Réjpúts.

Rajputs are usually agriculturists, and some are employed in the service of the State. As remarked in the Punjab Census Report of 1901, Rajput society in the hills is in a state of chaos, and there are no reliable data, from which the origin of any particular sect or tribe can be ascertained.

Many of the hill chiefs are believed to be of Brahman origin, but nothing definite is known. The Gurkhas are said to have destroyed any authentic family records, which were in existence at the time of their invasion. All that tradition tells us is that the Mussulmán conquests forced several Brahmans and Kshatriyas to seek refuge in the hills, and that certain of these made themselves masters of various tracts of country. Most of the ruling families are very old. They call themselves Rájpúts, and have been known as such for many generations. Nothing certain can be said further, except that some families themselves say that they are descendants Most of the non-ruling Rájpúts are cadets of one of Brahmans. of the ruling houses. Their tendency is to fall away from the orthodox customs of their tribe, and after some generations to become halbáhu or ploughing Rájpúts, with whom the genuine Rájpúts will not hold any kind of social intercourse. they descend still lower, and are merged in the Kanet tribe. are, however, instances of halbahu Rajput families regaining the status of full Rájpúts after a generation or two by abandoning their irregular practices and being careful about their marriages.

Brahmans.

The Brakmans of the Simla Hills have been described in the Simla District Gazetteer. Both the Gaur and Sarsut are found in Bashahr, the latter being the more numerous. We have here too the division of all Brahmans into Shukal, the superior priestly class, and Krishan, the lower ministrant class comprising such sections as the Bhat and the Acháraj.

Pujárís.

It might be inferred from the District Gazetteer account, that the Pujáris are all Brahmans of a third and lower class. This is not so. In certain of the larger temples the Brahman ministrants are no doubt termed pujáris, but the priests and custodians of the deota temples belong to the Pujári caste, which appears to consist of Kanets, who have held the hereditary office of priest for many generations, and may include descendants from the old priestly families of the aborigines.

Mahájans and Khatris, Mahájans and Khatrís are immigrants from the plains and submontane districts and require no special description.

Bohras.

The Bohras too are strangers. They are the traders of the lower hills and belong properly to Nálagarh, Bághal, Mahlog, and the other States of those parts. According to one account they were originally Bánias from the plains, but coming to the hills they began to eat meat and otherwise identified themselves with their surroundings, and so become a separate tribe. Another

story is that their progenitor came from the Deccan to Kángra CHAP. I. C. with Raja Shor Chand, and became his Prime Minister. descendants afterwards took to trade and spread themselves among the lower hills. In their original homes they are more or less strict observers of the Shastras, but up in Bashahr their customs are looser, and they are said to marry Kanet girls. As traders they are less pushing and enterprising than the Súds, a tribe, which according to a popular tale, is descended from a Bánia and the wife of one of his debtors, a low caste man, who, unable to pay the exorbitant interest (súd) charged by the Bánia, made over his wife instead.

His Population.

Bohras.

A few words may be added to what has been said about the Kanets in the Simla District Gazetteer.

Kanets.

The origin of this tribe has frequently been a subject of General Cunningham's discussion. General Cunningham in Vol. XIV, Archaeological theory, Survey of India, comes to the conclusion that the Kanets are identical with the Kulindas or Kunindas of early Hindu history, and are a mixed race sprung from the Khásas, who previous to the Aryan invasion occupied the whole sub-Himalayan country from the Indus to the Brahmaputra. General Cunningham divides the Kanets into three main tribes, the Chauhan, belonging to the upper valley of the Pabar, the Maugal, occupying the whole country to the west of the Pabar basin and giving its name to the State of Mangal on the Sutlej, and the Rao, whose country is Rawin or Raiengarh, not the small tract known nowadays by that name, but an extensive territory including the Pabar, Tons, and Rupin valleys, the principal place of which in former days was Hátkoti on the Pabar.

This view is more or less endorsed in Ibbetson's Report on Ibbetson's Census Rethe Punjab Census of 1881, except that there only two main port. tribes are recognised—the Khasia and the Rao. The Khasias are described as being the more orthodox Hindu in their religious observances, etc., and it is surmised that they are descended from intercourse between the Aryan immigrants and the women of the hills.

In the Kulu Gazetteer of 1883-84, the conclusion is that the Gazetteer. Kanets, although they claim to be of impure Rájpút origin, are probably of aboriginal stock. The same two tribes are mentioned, Khasia and Rao, and the distinction between them is said to be still well marked. Sir James Lyall is quoted as saying that the stories as to the origin of the Kanets, perhaps, point to their being of mixed Mughal and Hindu race. He gives the Rao account of the division between Khasias and Rao, which is that a Rájá of Kulu ordered the Kanets to reform their loose practices and conform to Hinduism. Those who obeyed were called Khasias, and those who stuck to their old ways, Raos.

The Kulu

CHAP. I, C. Population.

The view taken in the Simla District Gazetteer is that the Kanets are not pre-Aryan aboriginals, but are descendants of the earliest Aryan invaders, who preceded the Rájpút conquest. Three main sections are given instead of two, Khash, Rahu and Kuthara.

Popular account.

According to a version popularly current the original inhabitants of these hills were the Khash, a people without caste or class distinctions. Whether they were or were not of Aryan stock is of course not stated, but they were presumably of the same race as the Khásias of Kumáon and Garhwál, who are generally supposed to be Aryans. The Khash began by being self-governed by the pancháyat system, but gradually leaders sprang up in the persons of mawis or movannas, some of whom are supposed to have been Jat immigrants from the plains, and others masterful individuals of the Khash tribe itself. The mawis formed small confederacies, and lived by preying on one another. Eventually they were overthrown by Brahmans and Kshatriyas, whom pressure of Mussulmán conquest drove up from various parts of India.

The name Kanet The same account states that the term Kanet was first applied to deteriorate Brahmans and Rájpúts, who, in a strange country peopled by a primitive race, abandoned the orthodox tenets of Hinduism and lapsed into such practices as widow remarriage. Two explanations of the word are given, one that it is Kunit or "violator," i.e., of the Shástras, and the other that it is a corruption of Kania Het meaning "daughters love". With reference to the latter derivation it is said that the early Rájpúts were addicted to female infanticide, and that those of them, who became degraded, abandoned the custom, and so were called Daughter Lovers. This seems far fetched, and the other is probably the correct interpretation.

Classes of Kanets, As for General Cunningham's three tribes, it is said that only one of them is really Kanet, the Chauhan, which is sprung from degenerate Chauhan Rajputs. The Mangals are believed to be sarteras (i.e., the fruit of irregular marriages with low caste women) of Bruhmans and Rajputs, but they only exist nowadays as one of the many Kanet khels. A few are to be found in Bilaspur and the neighbouring States, but they are nowhere numerous. The Raos or Rahus, too, are very few in the Simla Hill States, though one or two families exist in Kumharsain and Bashahr.

In the Simla Hill States the Kanets are divided into innumerable sub-sections or *khels*. These take their names either from some famous ancestor, or from the place where the *khel* has settled. Apart from the *khels* are certain main divisions of the tribe, which in spite of the modern tendency towards equality among all Kanets are still clearly traceable.

In the first place there are two classes of Kanets, superior CHAP. I, C. and inferior. The former is generally spoken of as the Khás Population. Kanets, or real Kanets, a term which has perhaps been at times confused with the word Khash. Many of the khels of the first class trace their descent from the old mawis, and it is said that these are still clearly distinguishable by the quarrelsome and unruly temperament of their members. Bashahr is reported to have 25 máwi khels, Jubbal 24, Keonthal 10, Kotkhái and Kumharsain 6 each, and most other States one or two. In Bashahr they are collectively known as Khund Kanets, and other Kanets as Ghára Kanets. Certain religious ceremonies, such as the bhunda and shánd sacrifices, are only performed in villages, where there are Khund Kanets. Neoru or Neru is another name applied to Kanets claiming descent from the mawis, and also to the children of Brahmans or Rajputs by Kanet women. The rest of first class Kanet khels are those of reputed descent from degraded Brahmans and Rájpúts, and many of them bear the names of Rájpút and Brahman clans. Instances are to be seen at the present moment of Rajput families changing their status and becoming Kanets.

The second class of Kanets comprises the supposed aboriginal tribes, Khash, Ráhu, Kuran, and Kanári, which are also sub-divided into countless khels. So far as the Simla hills are concerned, the Khash are confined mainly to the Bashahr and Baghát States. There is a section called Kuin, which is supposed to include the oldest of the Khash families, and is considered slightly superior to the ordinary Khash. There are only a few Rabus in the Simla hills, as has been stated already. More than one-third of the Bashahr Kanets are Kurans, and, so far as can be made out, the Kanáris are identical with the Kurans. The Ráhus and Karans are said to have been originally Khash. The Ráhus became worshippers of the planet Rahu, and so were called by this name. Similarly the Kurans were worshippers of the planet Ketu. Both Ráhus and Kurans made an eclipse caused by their tutelary planet the occasion for a feast, instead of following the orthodox custom of fasting, and both were, therefore, cast out of the Khash tribe.

In some places the higher Kanets will not intermarry with Distinctions the Khash, or will marry Khash girls, but refuse to give their own classes. daughters to Khash men. Sometimes, too, the Khash will decline to intermarry with Rábus and Kurans. But, as a general rule, such restrictions are fast breaking down, and Kanet, Khash, Ráhu, and Kuran in most places mate freely with one another. The only distinctions to which there is a tendency nowadays are territorial. The Kanets of Biláspur, Nálagarh, and Sirmúr consider themselves superior to those of the States above Simla. The latter look down on the Kanets of the country between the Nogli khad and the Kanawar border, who in turn think themselves better than the

Distinctions between the classes. Probable composition

of the tribe.

CHAP. I, C. Kanawaris. This feeling is perhaps more strictly religious than Population. territorial. The nearer to the plains a hillman lives the more orthodox Hindu he considers himself to be, and he is apt to despise his neighbours on the other side, as benighted heathens.

> It would thus appear that the present-day Kanet tribe is a mixture of many component elements, but that these have now welded themselves together into a more or less homogeneous people. It is impossible to trace definitely the original application of the word Kanet, but the traditional explanation that the term was given first to degenerates from the higher Hindu castes, and was subsequently extended to include all the upper Sudras of the hills, is at least plausible.

The Kana. war Kanets.

In Kanáwar the pargana of Siálkar, seven villages in pargana Tukpa, and two or three villages in pargana Shua are inhabited by people of apparently pure Tibetan stock. These are called Nyáms, or Jáds, or Zárs, and are also alluded to as Kanets. additional instance of the wide applicability of that term.

The true Kanawar Kanets have the reputation of being superior in energy, honesty, and general capacity to those of other parts of the Bashahr State. In former days they held all the positions of trust in the administration, and at the present moment most of the Rájá's personal entourage, and the majority of the subordinate State officials are Kanáwaris.

The menial aates.

The menial and lower castes have been described in the Simla District Gazetteer. The Kolis are supposed to have sprung from the Kanets through the practice of one brother in the family being told off to perform necessary but degrading services, such as the disposal of the carcases of dead cattle. In the same way the various craftsmen are believed to be Kanets in origin, who have become distinguished by their peculiar occupations.

Chamang and Domang.

In Kanawar the low castes are called collectively Chamang and Domang. The former includes shoemakers, weavers, and the like, and the latter blacksmiths and carpenters.

Leading a milies.

Next to that of the Rájá the most noteworthy families in the State are the three hereditary Wazír families, named Poári, Kohal and Shua. All three are Kanet. The Poaris are the oldest family. They are descended from an able man called Nargu, who came from Kulu in attendance on a Ráni belonging to that country, and was made Wazír by the Rájá. The Kohals came from Garhwál three generations ago. The Shua Wazirs are natives of the State. The members of these families rose to importance first of all through the incapacity of Rájá Mohindar Singh, and their influence was paramount in the State until the administration was entrusted to the late Tikká Raghunáth Singh. Previous to the Gurkba war the Rájás had kept a firm personal grip upon affairs, and the Wazirs had occupied their legitimate positions as counsellors.

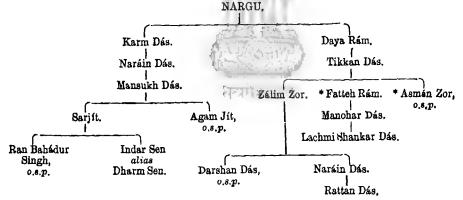
There was one Wazir, who was invested with considerable independ- CHAP. I, C ent authority, but his post was not hereditary. This was the Population. Sarhaddi Wazir, who was in charge of the frontier. The ablest man obtainable in parganas Shua or Tukpa was appointed, and he families. was practically given a free hand provided that he maintained order. No member of the above mentioned families ever held the frontier wizarat, and it was not revived after the expulsion of the Gurkhas.

Leading

The Poári

In the Poari family the best known names are Manohar Das The Ranets, and Ran Bahádur Singh. The former appears to have been a man Wazirs. of some ability, who was all-powerful previous to the administration of Tikka Raghunáth Singh. The latter gained considerable notoriety by his refusal to submit to the control of Tikka Raghunath Singh, and his attempt to set himself up as an independent chieftain in Dodra Kawar and its result have He was at one time a most influential been described already. man and was held in great esteem not only in Kanawar, where his home was in the village of Poári, but also in Tibet. It is said that any one entering that country with a letter from him was sure of being well treated and freely furnished with coolies and supplies. The Tibetans called him Por-bist or Poari-bist, the minister of Por or Poári.

The following is the genealogical table of the Poari family:-



Tikkan Dás was the Commandant of the Bashahr force, which operated against Kirti Rána and Raiengarh fort. Reference to him has already been made.

Mansukh Dás was given the management of the State, when the present Rája succeeded as a minor in 1850. He was associated with Sham Lal, a Tahsildar from the Kangra District deputed for the purpose, in the first regular Settlement of the State in 1854. As an administrator he appears to have been a failure, as was shown by disturbances of 1859.

Ran Bahádur Singh died in the Simla Hospital while under arrest for misappropriation of the revenue of Dodra Kawár.

<sup>\*</sup> Fatteh Ram and Asman Zo are said to have had ne wife in common.

PART A.

CHAP. I C.

Population.

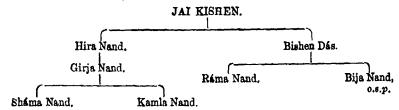
The Kohal

Wazirs.

Manohar Das is also dead, and his son is a boy at school.

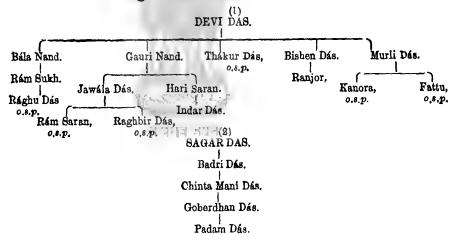
Rattan Dás and Indar Sen are alive, but have no place in the present State administration.

The Kohal family table is as follows:-



Girja Nand, the most conspicuous member of the family, is dead. Of his two sons Shama Nand is learning Settlement work in Patiala, and Kamla Nand does nothing. Their cousin, Rama Nand, was until her death the manager of the affairs of the Mandi Rani. He now does nothing.

The Shua Wazirs, There are two branches of the Shua Wazirs, who are not therefore, strictly speaking, one family. The members of each are shown in the following tables:—



The best known of the former family was Jawala Das, and of the latter Goberdhan Das. Both were Wazirs.

Indar Dás was once appointed Wazír, but does nothing now. Ranjor was once goldar (i.e., police thánadár), but is not now employed.

Padam Dás of the second family is alive, but does nothing.

Wizarats.

Previous to British interference in the State, there were three wizdrats, each held by a member of one of the three families. Their functions were to realise the revenue, and generally see to the carrying out of the Raja's orders. Magisterial work was done by the Raja

<sup>\*</sup> The wirarats were not fixed areas like those of Chamba, but were subject to constant change.

PART A.

and his sons. For the first half of the last century the Wazirs were CHAP. I. C. practically supreme in their several charges, but as British influence Population. grew more pronounced their power declined, until under Tikka Raghunath Singh it came to an end entirely.

Wizarata.

All three families are, however, in good circumstances. hold a considerable amount of land both in jagir and as ordinary proprietors.

Religion.

Some general notes on the religion of the Simla hills will be found in the Simla District Gazetteer, together with a list of the various deities worshipped. The more intelligent hillman wishes to be considered a Hindu of approximate orthodoxy. He will tell you that before the spread of Buddhism the people of these hills worshipped according to the Vedas, and afterwards returned to true Hinduism. But the view usually taken by independent authorities is that the popular religion of these hills is a primitive form of animism or demon worship, which has been overlaid with a chin veneer of Hinduism. Every village has a deota (deity) of its own, and many have more than one. Some of these are superior. and some inferior; some rich and others poor. We usually find that there is a principal god or goddess for each pargana, who is identified with some form or incarnation of one of the regular Hindu deities. One of the commonest types of legend attaching to the origin of a deota is that he was a man of divine origin or attributes, whose mission was to free the earth of a certain demon. and that having accomplished his task he was deified by the people. who had suffered from the existence of the demon. It is possible that the significance of such stories is that the deities of an earlier heathenism have been dressed out in a new guise by the Brahmans.

The ordinary peasant appears to look upon his own village deota as a spirit, if not actually malignant, still capable of inflicting considerable harm, when so minded, and one, who must be placated on every suitable occasion by offerings and sacrifice. Some of these dectas are stated to have been originally men, who died by violence, or in such a manner as to render the propitiation of their ghosts necessary, and to have gradually reached the status of gods by means of the terror which they inspire.

It is nevertheless correct in all probability to describe the religion of the hill folk as a branch of Hinduism, and, taking it as of worship. such, it will be found that the great majority are Saktaks, or worshippers of sakti, the female principle, which is usually embodied in the form of Káli. Shaivas are represented by the worshippers of Mahadeo or Mahasu, Shirigul, etc., and are less numerous. Vaishnavas are fewer still, although the cults of Narsingh, the fourth incarnation, and Pars Ram, the sixth, find favour in some places. The average hillman joins with cheerful

Branches

Branches of worship.

CHAP. I, C. impartiality in all religious festivals in honour of any of the Population. Hindu deities, and when such are held in the Durbar of his chief he is bound to attend. But his own little village deota is the one which he really fears and respects.

Temples.

The deota of a small hamlet usually lives in a pile of stones near the houses, which is called a thán and can be recognised by the pieces of rag tied to it. In more important places, where there are Khund Kanets, the thairi, a sort of platform, takes the place of the thán, and marriages and other religious ceremonies are conducted on the thairi. Only the pargana dectas have temples. These are usually square buildings with high sloping curved roofs. from the eaves of which depend rows of wooden bobbins. Some are ornamented with good wood carving. The doors of a temple face either north or east, or else there is a door on each side. Inside is an image of the presiding deity. This in the case of a male deota represents the head and bust only, and in that of a female devi the whole figure. A devi often has from four to sixteen arms. Some are placed sitting on a dead body, or riding a lion. Most important temples have other images bearing the names of well-known Hindu deities such as Shiv, Indar, Ganesh, etc., who are supposed to act as the companions or attendants of the temple deity. Worship is conducted either twice or three times a day, and worshippers, who have special requests to make, present offerings. These are of various kinds. Well-to-do men bring gold or silver ornaments, clothes or money. grain, fruit, and the like. Very often a goat is sacrificed, of which a lion is given to the person making the offering, and the remainder distributed among the priests. Offerings can be made to a god at any time, but the best time is during the months of Baisakh, Bhádon, or Mágh. Offerings to goddesses must be made in Chet or Asauj, or on a Tuesday, or on the day of the full moon, or on the eighth, pinth, or fourteenth days of the moon. offerings go into the temple treasury, and the worshipper pays the priests a few annas in addition. The mode of worship is similar in the case of all deotas of whatever kind.

Fairs.

On the day of a fair or special festival the image of the temple deity is brought out in a palanquin, and danced about by seven or eight men. Sometimes the image is taken on a tour round the villages of its devotees, collecting offerings, and some of the more prominent are carried on long pilgrimages to Badri Náth or Jowála Mukhi every two or three years. The attendant images never leave the temple.

Wazirs of deotas.

An important deota often has another deota as its Wazír, and the Wazir occupies a smaller temple adjoining the main one, or his image is placed near the door. Thus the Maheshra of Shungra is Wazír to the temple of Bhima Káli at Saráhan.

The tops of hills are usually sacred to Káli, and on many of CHAP. I. C. them are found chabutras (platforms) in her honour, where population. sacrifices are performed at intervals. The heap of stones, which is often found at the top of a pass, is said to have no religious significance. It is customary for everyone, who goes over the pass, to add a stone to the heap as a record of his journey. Properly speaking, he ought to write his name and the year on the stone, and on some of the Kanawar passes this is always done. where the stone is thrown on as a mere matter of habit.

Hill tops.

Each pargana temple has five or six pujáris or priests, a bhandári or storekeeper, and a committee of managers called kardars. These latter administer the temple funds, and also act as a pancháyat to settle religious and social differences between devotees of the temple. The office of chairman to this body is hereditary. Meetings are convened by the chairman, and a pujári goes round to summon the members. Absentees are fined. Every zamindár, who is an adherent to the temple, gives regularly to it ten or twelve sers of grain at each harvest, in addition to his special offerings on other suitable occasions.

Temple es-

The religion of most of Kanawar is the Lamaism of Tibet, the cardinal tenet of which is the endless reincarnation of the divine Kanawar. leader in a series of deified men or Lámas. The number of Tibetan gods is legion, and thus in Kanawar too every village and every pargana has its own deota. In fact religious life there is very much what it is in other parts of the State, except that the influence of the Lamas is perhaps greater than that of the Brahmans. The most notable of the Kanawar deities is Chandika, the Hindu Káli, goddess of the Shua pargana.

Religion of

The official State worship is centred round the temple of The Sarahan Bhima Káli at Saráhan. The expenses of this institution were formerly and indeed still are considerable. A large portion of the corn, oil, etc., received by the State in payment of revenue, used to be consumed in the daily sacrifices, which included on an average one goat a day. Nothing was done by the Raja or the Wazirs without first consulting the oracle of the goddess, and, whenever a compact was entered into, it was sworn to at the feet of Bhima Káli. The temple has a treasury containing, it is said, upwards of Rs. 4,00,000, and this is jealously guarded. Money can be obtained from it on such occasions as the birth of an heir, or a marriage in the Rája's family, but not for ordinary State purposes, even in times of need. Formerly, too, the manager of the temple had power to spend what he chose from the State treasury on the temple. This post is held by a Kanet nominated by the Rája. and the incumbent is styled piritisht. At the Settlement of 1849 the amount of the rasaiki or cess levied for the support of this temple was fixed at 3 per cent. on the land revenue of the Rámpur and Chini tahsils.

CHAP. I, C. Population.

The Udyapan Jag.

The principal religious festival in the State is connected with this temple. It is called the Udyapan Jag, and is celebrated at intervals of a hundred years or more. The last jag took place in 1904, 280 years after the preceding one. On former occasions the whole of the expenses of the festival were obtained by a special levy called phant. This time the temple treasury contributed about Rs. 30,000, and a small subscription only was taken from the people. The jag lasted six months during which time six hundred goats were sacrificed and sixty Brahmans housed and fed. The hom ceremony (feeding the sacred fire) lasted for eleven days, and for five or six days there was an immense gathering of people from all parts of the State. All the dectas were brought in and a grand feast was given to the whole assemblage. The festical was purely Hindu, and so the only Kanáwar decta present was the Maheshra of Shungra.

Temple to Káliat Kámru There is another temple to Bhima Káli at Kámru, or Mone, the ancient capital of the State in outer Tukpa, tahsil Chini. It possesses a large  $j \tilde{\alpha} g i r$ . Kámru has also a temple to Badri Narain, to which a  $i \tilde{\alpha} g i r$  is attached.

Sacrifices:

It is said that up to the year 1816 human sacrifice to Káli was openly practised at Saráhan, and that it was continued as a secret rite till 1827, when Wazir Mansukh Dás managed to put The victim was killed by being thrown over a a stop to it. precipice. Other sacrifices are still offered, chiefly to Káli and Pars Rám. The most important are the shand and the bhunda. The latter originated with Pars Ram, and will be described presently. The shand is held every twelfth year in certain villages, always those peopled by Khund Kanets. Several hundred goats are slaughtered. The animals are made to walk round the temple of the deity, to whom the sacrifice is offered, and then killed one by one. The image of the deota is brought out and danced up and down in a palanquin. A feast follows, at which relatives are entertained by each other. Meat and liquor are consumed and dancing indulged in by both men and women. visitors are welcomed, and fed for four or five days, and to them is often given the task of killing the sacrificial victims.

Other minor sacrifices are held every three years, and are called shandtu or tikar. Some are shands on a small scale, and others are performed on the top of a hill instead of at the temple. When any repairs have been made to a temple—a small shand takes place, a few goats are sacrificed, and Brahmans fed.

The following is a description of the triennial sacrifice to Káli on the top of Tikru hill, which is probably typical of others of like nature. A subscription is raised from the neighbouring villages for the provision of four or five goats for sacrifice, and ghi, flour, wheat, etc. All these are taken up the hill on an auspi-

cious day, accompanied by a representative from each of the CHAP. I, C. villages, and a small red flag is planted at the temple on the Population. summit. At the precise auspicious moment ghi is poured from a karchha (long iron spoon) on to a burning coal in the name of Káli, and her several titles are recited. The sacrifice is then offered with sweatmeats, fruit and perfume.

Chandika.

The goddess Chandika, more specially designated Shuwang Chandika, who is generally supposed to be identical with Káli, has a handsome temple at Kostampi or Kothi in pargana Shuwa, tahsil Chini. The temple contains an image of pure gold, which is seated in a rath or palanquin, and danced up and down by four persons at the time of worship, while the pujáris (called properly Grokch) declaim as follows:—

Satí-jugú nyumch Trétá büshid, Trétáú nyumch Dwápar büshid. Damyá, rágú-chú-rágú, shingú-chú-shing také. Damyá árkolang lí nirmáni hácho také. Hun jú Kali-jugó nirmáni lí árkolang hácho dú. Tá lí jáp tháp láyátak, thí kastang háchmá tá wárkyó shothyátak.

"After the Satya-yuga (golden age) came the Tretá-yuga, and after the Tretá came the Dwápar-yuga. Then stone was stone and wood was wood. Then even the false became true. Now in this Kali-yuga (iron age) even the true becomes false. Nevertheless I will do my utmost to give you every joy, and will remove all your grievances."

Kailás and

The mountains of Kailás and Khaskar opposite Chini village have a sacred character. Kailás is believed to be peopled by the souls of the dead, and Khaskar to be the abode of Shiv. At certain seasons music is heard on Khaskar, and old men say that on the smallest of the peaks visible from Chini there is a pool surrounded by mountains, where there is a temple of Shiv, and that other deotas have their homes in the neighbourhood. They tell how many years ago a very holy fakir came to this place to worship Shiv. Having done so he returned again to ask some favour, and thereby incurred the god's displeasure with the result that he was turned into a rock, which is visible from Chini to the north of Kailás. This rock is tinted white at sunrise, red at midday, and green at sunset.

Sri Kand.

Sri Kand, 18,626, in the Pandrabis pargana has a stone image of Shiva on its summit, to which devotion is paid by burning a cup of charas in front of it. There is a stone under which offerings are placed by pilgrims.

The following account is given of the observance of the The Shiv. Shivratri:—

A thing called a chandwa is made by tying sticks together on the form of the spokes of a wheel without the rim, and

Population.

CHAP. I, C. this is hung with leaves of the paja (cherry) tree and suspended from the roof by a rope. Below it the floor is plastered with cowdung and a square or oblong of chess-board pattern made The Shivratri. on it by sprinkling atta in lines. This is called mandil chauk. Not less than three large rotis or leaves of from eight to ten seers each are prepared, and put in the mandil. The day itself is observed as a fast, but a large quantity of cakes fried in ghi is cooked. These are called pakwan. In the evening a small ling of Shiv is made of cowdung and an image of Párbati of cooked rice. These too are placed in the mandil. At night the people worship the images and feast on They sit by the mandil all night singing pakwán. hill songe, and every now and then dancing. About 4 a.m. a Brahman or the master of the house removes all the pakwan and roti from the mandil. The images are taken away and thrown into a stream or left on the edge of it. The chandwa is untied and hung up in a corner of the house.

Each priest present receives one of the big rotis, and the people of the house eat the rest. Some of the pakwán is put into a kilta and carried round by one of the household to all his relatives. He sometimes travels as far as twenty miles on this errand. The rest of the pakwan lasts the household for several days. People are said to overeat themselves on it and to suffer the usual consequences.

Pars Rám.

Of the Vaishnáva cults in Bashahr the most interesting is that of Pars Rám, because of its connection with the bhunda rite. This is an undoubted survival of the ancient custom of human sacrifice. The worship of Pars Rám is said to have been first established in these hills at five places, Káo and Mamel in Suket, Nirmand in Kulu, Nirth and Nagar in Bashahr. These places are the stháns of Pars Rám, and bhunda sacrifice was first practised at them. Afterwards the Parsrámi Brahmans formed branches of the cult, called athári, at Shinglá, Shaneri, Larsá, and Dansá all in Bashahr, and introduced the  $\bar{b}hunda$ . Later on the rite was extended to any place, where a Parsrámi Brahman took up his abode, and came to be celebrated in honour of other deities besides Pars Rám.

The bhunda.

The ceremony consisted of stretching a long rope from the top of a hill or precipice to the foot (the angle of incline varying in the different localities), and sliding the victim in a sitting posture down this rope. Up till six or seven years ago such victim was always a man, but Government then forbade the practice, and now-a-days a goat is substituted.

The bhunda is held every twelve years or so at certain places, a list of which is given in the Simla District Gazetteer. The chief of these appears to be Nirmand in Kulu, a large village close to the Bashahr boundary between Nirth on the Hindustan-Tibet

PART A.

road and Rampur. The following description of proceedings CHAP. I, C. is taken from the accounts of eye-witnesses to several of these Population. sacrifices:-

The bhunda.

Three months before the date fixed a man of Beda caste was selected as the victim, and summoned to the place where the sacrifice was to be held. The Beda is a small tribe of the menial class found in Garhwal, Kulu, and Suket, whose functions are priestly of a kind. The man arrived accompanied by his family, and all lived at the temple as honoured guests for the three months. The victim meanwhile collected grass, and made a rope four or five hundred feet long. On the appointed day the whole neighbourhood for miles around collected with Brahmans, images of deotas, musicians, and all the paraphernalia of a religious fair. In the morning a procession was formed at the temple. headed by the Beda, who is described in the account given of a performance at Nirmand in 1880 as clad in a single garment, with a red string round his neck, carrying a blue cotton umbrella, and supported by his two wives. Behind came the rope carefully borne by fifty or sixty men. Before the procession started a gout was sacrificed. It then set off for the place of sacrifice to the accompaniment of all the musical talent available. On arrival there the rope was stretched between two posts, one at the top of the hill and the other at the bottom. and carefully fastened. The Beda was then taken back to the temple, and solemnly dedicated to the god. After a short interval he set off again with a procession as before, and mounted to the higher of the two posts, while his relations and the bulk of the spectators remained at the lower. He was placed astride of a curved piece of wood, a sort of saddle, which slid along the top of the rope, and was securely tied to it, sand bags being also attached to his legs to balance him. The officiating Brahman gave the signal, and the man was launched down the rope, and either killed or not at the other end according to circumstances. If he escaped he was given Rs. 80 or Rs. 90 from the temple treasury, and all the on-lookers were expected to subscribe to a separate present, so that he often went away the richer by three or four hundred rupees.

The last bhunda with a man as the victim was held in 1902 at Sholi above Nirth. The Beda on this occasion escaped unhurt. and was said to have had a similar experience twice before. There are many people in Bashahr who have seen the original bhunda carried out several times, and they say that the last time the man was killed was at Nirmand in 1874, when the rope broke.

It is not improbable that the rope slide was first designed as a more humane variation of the original practice of throwing the victim down a ravine. But in former days although the man was Sheli.

Population. Sholl.

CHAP. I. C. given a chance for his life, it was considered desirable that he should be killed. Latterly British influence developed a fear of possible unpleasant consequences to those who had charge of the operations, and genuine efforts were made to save the man. If the slope was very steep, bundles of grass were tied on the rope to check the speed of the run, and a buffer of wool, cotton, straw, or shawls was always provided at the lower end. It is said that with these precautions, and if the man was really securely lashed to the wooden saddle, the only risk he ran was that of the rope breaking, as it did at Nirmand in 1874. But there was also a tendency on the part of fanatical persons, who wished to see the rite carried out in its pristine entirety, to attach covertly an open knife to the middle of the rope, in order that it should be severed as the slide passed over the knife.

Worship of the sons of Banasar.

It is said that, when the kingdom of Saráhan was wrested from Banasar, the "demon" king, the latter's three sons and a daughter were killed. The sons have become the Maheshras or village deities of three villages, Sungra or Grosnám in pargana Thárabis, tahsil Rúmpur, Kathgáon or Gramang in pargana Bhábá, tahsil Chini, and Chugaon or Tholang in pargana Rajgaon, tahsil They are called the first, second, and third Mahishras in the above order. The three temples are all well built and adorned with fine carving. The daughter, Ukha, is worshipped as the deity of Nachar in pargana Thárabis, tahail Rámpur, where she has a picturesque temple.

Superstitions.

Belief in magic, charms, ghosts, evil spirits, etc., is rife, and superstitions of all kinds prevail, which are more or less connected with the small village deotas. Of these superstitions the most familiar to travellers in the hills is that connected with milk. belief is universal among Kanets that if a man drinks the milk of his own cow or gives it to others to drink, he will incur the heavy displeasure of his deota in a practical form. But no evil consequences attach to the making and selling or eating of ghi from such milk. As a consequence of this idea those who arrange for supplies to visitors have to get milk from Kolis, as it is said that, although the milk of a Koli's cow may not be drunk by the owner himself, it may safely be given to other people. Sceptics say that Kanets have often been compelled to furnish milk for distinguished visitors, when Koli's milk was not available, and that no evil has resulted. They call the story of the deota's wrath a convenient fiction designed to ensure owners of cattle the full benefit of the profitable industry of ghi making, and to protect them from exactions.

Chasrála oracle.

Near Chasrála in tabsil Robru there is a cave containing This is commonly consulted by the heirs of a oracle. deceased man, who is supposed to have left money hidden

The inquirer has to sacrifice a goat, and place its CHAP. I. C. head in front of the cave. The head then answers all enquiries, population. through the priest or  $k \acute{a} r d \acute{a} r$  who acts as interpreter. somewhat significant description of the character of these answers oracle. is given that "they sometimes turn out true." In such case a field or a horse is dedicated by the successful applicant to some god. Unless he does so he is visited by heavy misfortune.

It is believed that, unless duly propitiated, the spirit of a deceased person, who has not been accorded the proper rites after death, will haunt the family house and torment the members of it. Such a spirit is termed p dp. If any one suffers from disease, or if a woman becomes barren, or any such calamities occur in a family, the family deity is asked through the medium of a Brahman to divine the cause. It generally transpires that what has happened is the work of a pap and measures are taken to propitiate it, generally by erecting a shrine called pap ká chautra and making offerings of flowers or the like, the object being to give the pap a settled home, where he can stay comfortably instead of going about worrying people. This superstition is not so common in Rámpur and Chini as in Pandra-sau.

The worship of newa is much the same sort of thing. circumstances under which this becomes necessary are, for instance, when a man dies childless, and his brothers or cousins succeed to his property. The latter are frequently annoyed by the ghost of the deceased appearing to them in their dreams or haunting the house. The inevitable Brahman is consulted and he directs an image of silver or copper or stone to be made and worshipped in a certain manner on the Amávas. After doing this the heirs of the deceased, or one of them, hangs the image round his neck if made of metal, and, if of stone, places it on a báoli (watertrough). This image is called news or och or dist, and in Kanawar gurohach. In some places a plot of land is set apart in the newa's name. This is called sog, and is never cultivated. A hut is erected on the land, in which a wooden image is placed and worshipped at every Amávas. A newa or a pap sometimes attains to the position of a deota in course of time.

Newa.

The following description is given of a process called chhuá. A man with a grievance against another goes and lays it before some god. Having done so, neither party can take food, which has been touched by the other, until a reconciliation has been effected by the two jointly offering a goat and laying a nazarána (payment of money) before the god. If a member of a family has died as a result of the oppression of another, his heirs eat nothing which has been touched by the offenders until full redress has been obtained. Chhuá is thus a species of boycott. The Chief of a certain small State in the Simla Hills died suddenly a few years ago and was succeeded by his brother. The latter could not get on with

Chhuá.

CHAP. I.C. his subjects at all; they would neither pay him revenue nor population. Obey him in any way. Enquiries were made into the matter and the people explained that their deota had laid a chhuá on the Chief, because he was suspected of causing his brother's death.

The ban of a Brahman.

When the use of a house or land has been forbidden by a Sádhu or Brahman, the latter can remove his ban by sprinkling some of his own blood on the place.

Oaths.

Oaths are held in great respect as in all parts of the Simla Hills. They are of various kinds. Matters of dispute are settled by oath, and perjury is believed to be punished by the sudden death of the perjurer, or the infliction on him of some grave misfortune.

Where one man claims any article or a sum of money or some land from another, the article, money, or a clod of earth from the land are taken to a temple and solemnly laid in front of the deota by the man from whom the claim is made. If the claimant takes up the thing so laid down he has established his claim, and the other man yields without further demur. Another method is to tie a thread round the neck of a cow, and if the swearer breaks the thread his word is accepted. Other oaths are by ordeal. The two disputants bring two goats, and poison is administered to both simultaneously. The man whose goat dies first is held to be false. There were other more barbarous forms of ordeal, which used to be commonly resorted to in the State courts, but are now out of vogue. A pice was dropped into a cauldron of boiling oil and the man ready to swear was told to pick it out. If his hand was not burnt he was believed, but otherwise he was not. red hot iron was laid on his tongue, and if the tongue was seared, he was adjudged a liar. A more innocuous ordeal was to drop two balls of flour, one containing gold and the other silver into water. The swearer had to take one out, and, if he chose the silver one, he was true, and, if the gold one, false.

Thál and Darohi. A curious custom is the imposition of an oath by one man on another. Such oaths are of three kinds, thál, darohi, and baran. A says to B, "The thál, darohi, or baran (as the case may be) of the Rája or such and such a deota be upon you if you do this" and the effect is that B has sworn not to do the thing in the name of the Rája or the deota, whichever has been named. To release himself from the oath B must go to a Magistrate, if the oath be on the Rája, or to the temple, if on the deota, and pay a fine of two or three rupees. At the same time he may get A convicted of a criminal offence if A imposed the oath frivolously or needlessly. Only the Rája himself can release a baran oath on himself, and in any case the baran is far the most serious of the three, and the fine for its release is more, twelve rupees as a rule. The respective significance of each of the three is said to be semething in this

wise. Thái means, "If you do this the Rája (or deota) can do what CHAP. I, C. he pleases with you." Darohi is, "If you do this you will have to Population. pay a penalty to the Rája or deota." Baran means, "If you do this you will drink the blood and eat the flesh of the Rája or Darohi. the deota."

Another peculiar oath is called gatti in the upper and chawal chawal in the lower hills. It provides an indirect means of redressing the grievances of subjects against their rulers. If the people of a State, or a section of them, consider that they are being oppressed, they gather at a convenient temple and swear in the name of the god not to obey the Chief or official, to whose methods they object. The oath is administered by the ringleader by distributing small stones or other trifling objects among the assemblage, and the acceptance of one of these signifies the taking of the oath. Thenceforth those who have entered into the oath pay no revenue to and disregard the authority of the ruler or official in question, and the oath can only be cancelled by the latter meeting the malcontents at the temple and making up his differences with them. A goat is then sacrificed and both sides agree that the oath is at an end.

There are of course various religious customs and superstitions Supersticonnected with agriculture. Cultivators consult Brahmans as to tions, the best time to commence ploughing for the Rabi and Kharif, and ploughing commences on the day and in the direction prescribed by the Brahmans. In some places first fruits of the crop are offered to the deities or to a pap. crop is a good one, goats are sometimes offered. ceremony at the beginning of harvest is to take a large damper of wheaten flour, break off the four corners, and throw them into the four corners of the field, and then divide the remainder among the respers. If two cobs sprout out of one ear it is auspicious. and if a bird builds its nest in the ears of corn they are not cut until it has left the nest. A he-goat is sometimes sacrificed to the ear with two cobs. If the heap of grain on a threshing floor suddenly falls down it is unlucky and a goat is sacrificed to avert ovil consequences. It is also unlucky if seed has been sown in the whole of a field and the crop does not grow in the centre. It is a good omen if there is supshine on the Sankrant of Baisakh. and rain on the Sankrant of Har and Sawan. Snowfall in the month of Poh constitutes a bad omen.

An account of the Christian Missions in Bashahr will be found Missions. in the Simla District Gazetteer.

Christian

The following notes on certain customs prevalent in upper Kanawar are here inserted. The Kanawaris are for the most part Buddhists of a type, and are priestridden to a great extent by

their Lamas. Generally speaking, they differ considerably in their ideas and habits from the people of other parts of the State.

Kanawar.

CHAP. I. C.

Population.

Birth cere-

monies.

When a woman is pregnant the Lama hangs round her neck a charm written on paper or birch bark, and recites a chant in the Tibetan language, which begins "Om tare tutdre tare swaha." When a son is born, adoration is made to the goddess Dolma and a chant called "Bhum Chung" is read by the Lama, which runs "Om táyathá gáte gáte para gáte swaha," and means "May God bless the child." The child is then made over to the care of the old woman of the family, and for a fortnight the mother is segregated and not allowed to touch anything. At the end of that time she and everything belonging to her are sprinkled with a mixture of cow's urine and Ganges water.

The child's horoscope is cast at the time of his birth by the Lama, who is paid a fee measured by the means of the parents.

The naming ceremony is performed by the Lama when the child is fifteen days old. He prepares at the same time some charms designed to secure the child a long life.

The child is brought out after a month or two, when the moon is at its full, and if possible at an auspicious moment.

When a boy is a year old his head is shaved and the Lama performs some sacrifice such as hom, púja, or rath.

The Kanets of Kanawar being Sudres, the sacred thread (gainopavita) cannot be worn by them. The kantlu is put round the neck at eight years of age.

Marriage customs. These resemble those of the Tibetans, and the usual practice is for several brothers to share one wife. The ceremony is performed by the Lamas, who recite some chants and prayers and sacrifice a goat or two. The Lama receives a fee according to the means of the family.

Death ceremonies. At the death-bed grain is distributed to all persons present and all Lamas present receive at least one rupee each. They read suitable passages from the Buddhist sacred books. The body is burnt on the same or the next day. It is taken to the burning ground to the accompaniment of drums and other musical instruments such as sanai kannal and conch. After the body is consumed some of the bones are gathered up and taken either to Mansarovar in Tibet, or to Rawátesar in Mandi, or to the Ganges. For seven days a lamp is kept alight in the room where the death occurred, and incense burnt. Three days after the death a ceremony called "chholpa" is performed, which corresponds to the Hindu kirya karm.

The Pan-

There is a group of five constellations which is called panchaka, and in which it is considered extremely unlucky for the family to have a death. The five are the latter part of Dhanistha, Shat bhisha, Paroábhadrápádá, Uttara bhordrapadá, and Revati. If a person dies in these his relatives

make idols or images of sattu, r yud as they call it, (parched grain CHAP. I. C. ground and made into a paste with water) and burn these with the Population. body, uttering special chants the while.

Fifteen days after the death the Lama does some hom and puja and recites chants of purification. This ends the first period of mourning, and the Lama once more receives a fee.

Subsequent ceremonies.

A year later the Lama receives food and clothes in the name of the deceased, at the phulech, which is described below under Fairs. This finally ends the period of mourning, during which no new clothes or ornaments are worn by the deceased's family.

Phulech.

The Lama also performs a ritual called dujang which corresponds to the Hindu shrâdh.

Dujang.

Burning grounds are popularly supposed to be haunted by supernatural beings which are variously termed Mashan, Rakshas, Shyuna and Kharshyima. The two former names are applied to actual goblins or demons, and the latter to casual ghosts.

Burning grounds.

Disputes between man and man are settled by a pancháyat, and the losing party is made to pay something to his opponent, and to make a humble apology. The panchayat's decision is final and its orders are never questioned.

Pancháyats.

Cultivators get their Lama to fix an auspicious day and hour for commencing ploughing and sowing. The Lama fixes the time and when it arrives recites suitable chants such as "Om akani sowing. nikáni ambila mandále mantále swáhá," the purport of which is "May the gods bestow on us abundant crops."

Commenceploughing and

Another special religious ceremony is called porestang (the word is said to be a corruption of the Sanskrit pratishtha meaning dedication), which is performed when a new roof is put on a temple. In addition to prayers and chants the Lumas offer goats and sheep in sacrifice.

Porestang.

Gorasang is a religious service to celebrate the completion of a new house. An auspicious date and hour is fixed, the Lama appears and, after path puja and recitation of chants, formally escorts the owner inside the building, the latter's wife ringing a bell the while. This ceremony has its counterpart in other places in the Simla hills where it is called ghrasni, both words being said to have the same origin in the Sanskrit grihapravesha which means the entrance into or habitation of a house.

Gorasang.

In August and September fairs are frequent, one of the principal being held at Kánam where there is a large Buddhist library.

Fairs.

Jatra is the name given to a religious festival, where the images of deities are taken out in decorated raths, and carried in procession. Men and women form a circle round them, advance and sing.

Jatra.

CHAP. 1/0. Population.

Bacrifice.

Rangso, zinshec, torgya, tona, tibangma, and kurimf are the names of the principal sacrifices, which take place in January, February, July, and August, and are performed by the Lamas.

Other observances.

Other miscellaneous religious observances in the way of festivals or pilgrimages are said to be at least thirty in number, chief of these are:—

(1), Kangyur Zalmo,\* i.e., visit to the library at Kánam; (2), Menthako, where men, women, and children climb a hill and dance and sing there; (3), Námgang which includes among other things a horse race; (4), Khawúkcha, where dancing and singing goes on all night; (5), Gángá, which appears to be a general banquet; (6), JokhiyᆠChugsimig, the feature of which is an interchange of visits between relatives and friends; (7), Shibrát in honour of the god Shib, locally called Lofan.

Kailás Hill.

It is believed that if a person makes a complete circuit round Kailás, a mountain facing Chini village, he will obtain the realisation of a wish. The journey is a difficult one, and can only be attempted in July or August. It is said to take twelve days. A writer, who has furnished materials for the present work, says that he performed the journey in 1900, and was rewarded by the birth of a son in his fifty-second year.

Thákurdwára Tasegang. A curious account is given of the images in a Buddhist thákurdwára at Tasegang in pargana Tukpa. There are two images, one large and one small, the latter lying in the arms of the former. The small image is said to have hair on its head like the hair of a small child. This appears to be quite natural. In former days pilgrims used to pluck hairs and carry them away, but now the pujáris have put up a mirror, and will not permit anyone to worship the images except through the mirror. Consequently the phenomenon of the hair is now looked on with suspicion, and so far as is known the mystery remains unexplained.

Greeting.

In Kanáwar women greet men with an obeisance called dhalang (bowing down) which men acknowledge by saying "Rabarshang rungshirain" (may you live a hundred years). Men salute each other with "Rám Rám," the younger speaking first. Low-caste people turn the palm of the hand outwards when saluting Kanets. All except Brahmans greet the Rája with the words "Maharaja Jai Dya" (May your Highness be victorious). The Rája replies Rám Rám. Brahmans say "Maharaj ashirbad" (God bless your Highness).

The lamaist scriptures are called Kangyur, and the commentaries on them Tangyur. Both words are used in Kanawar for a Buddhist library.
 Jokhiya means literally adopted brother.

PART A.

As will be seen above, the Lama acts as the family priest like CHAP. I, C. the Brahman elsewhere, and even more so. Like the Brahmans in Population. other parts of the hills he is consulted in times of trouble and asked to diagnose the origin of any misfortune which may occur in a family. If, as is usual, he traces this to any bhut (spirit) or deota, suitable means of propitiation are adopted.

The Lames.

In the "Account of Kanawar," by Captain Alexander Gerard, Gerard's acpublished in 1841, the author gives the following description of the count of the Lamas and their various sects:-

Lamas.

- "The Lamas in Koonawur are of three sects Geloopa, Dookpa, and Neengma, but I could not hear of that called Shammar by Captain Turner. The Geloopas or Gelookpas are reckoned the highest; since the heads of their religion at Teshoo Loomboo and Lahassa are of the same sect. They wear yellow cloth garments and caps of the same of various shapes."
- "The Dookpas are dressed indifferently, but have red caps, and the Neengmas wear the same or go bare-headed; the two former do not marry, but there is no restriction on the Neengmas."
- "The Lamas admit proselytes at all ages and any person can become a Dookpa, Geloopa, or Neengma at his pleasure; they are commonly initiated at the age of 7 or 10, and the chief Gelong of Kanum said he would admit me although I came from a different country."
- "All the Lamas can read and write. The Lamas assemble in their temples twice or thrice a day to perform worship, which they accompany with a band of musical instruments.
- "The Gelongs, (monks), and Chomos or Anees, nuns, are the heads of the Lamas, and have nothing to do with worldly concerns, but employ themselves in chanting hymns, and writing and printing sacred sentences from blocks of wood. The nuns pass most of their time in reading and do not write so much as the Gelongs."
- "The Lamas and Gelongs, who profess celibacy, reside in a monastery called Ghonpa or Goomba, and the nuns in a convent named Chomoling: these usually form distinct divisions and are apart from the other houses of a village."
- "In Tibet the chief of a monastery is called Lama which is the highest title, and inferior orders are styled Gelong. Here it is different, for most of the clergy are named Lama, or, as it is more commonly pronounced, Lamba, and the heads of the convents of Kanum, Labrung, and Shealkhur, whom I have seen, are denominated Gelong and Gooroo.
- "In Koonawur Gelongs are not common; there is seldom more than one in the largest villages except Shealkhur where there are eight or ten Geloopas, improperly called Gelongs but not entitled to such a distinction.
- "The Gelongs wear white trousers, a long red and yellow cloth garment, and either go bare-headed or have head-dresses, commonly yellow, higher than the rest, and shaped like a cone. I have also seen some with hats like ours, and others resembling those of Quakers of a French grey colour.

UHAP. I. C. Population "The nuns are clothed in red and have hats like our round ones of yellow, trimmed with red. Neither the Gelongs nor nuns smoke tobacco, though the Lamas do: neither of them drink spirituous liquors."

It is believed that this description is quite accurate of the Kanawar Lamas of the present time. Exact information about them is not easy to obtain. It is worth noticing that in the Kangra District Gazetteer, Volume II, 1883-84, the Dukhpas or Drukhpas of Lahaul are stated not to be celibates, and that according to Mr. C. A. Sherring, (Western Tibet and the British Border Land, Chapter XIV), the Dokpas of Tibet are the nomad herdsmen of the country surrounding the Mansarowar lake, and "quite the dirtiest of all the dirty tribes who live in Tibet."

Most of the people, from whom enquiries have been made, distinguish only two classes of Lamas in Kanáwar, the Gyolangs, or celibate monks, who wear yellow clothes, and the ordinary Lamas, who marry and wear red. The two chief monasteries are at Kánam and Sunam, and each of these places has a numery too. These latter are called Zammo Gompha, and the monasteries Lamba Gompha. The head of a monastery is the Rimbochhi Lamba. The Kanáwar monasteries are said to be subordinate to one at Gartok, and two high Tibetan Lamas are stated to visit them at intervals—the Ushak Lama and the Dwariki Lama. Of the two the former comes oftenest.

Occupations.

Throughout the State the daily occupations of the people are:

Men.—Woodcutting, ploughing, carrying wood and grass, working as a trader or a labourer, according to status in life, doing necessary repairs to buildings, looking after cattle, etc.

Women.—Grass cutting, carrying leaves for fodder, spreading manure, weeding, and cutting the crops, carrying water, cooking, performing begar, etc.

Ohildren.—Boys under 8 years old and girls are not made to work. Their business is to look after the house and the younger children while their parents are in the field.

Divisions of time.

The following are the divisions of time in various parts of the Bashahr State:—

#### Rampur and Rohru.

Dawn	•••	•••	•••			•••	Jhish.
10a. m	•••						Kalal.
Noon	•••			•••			Dopahar,
$\Delta fternoon$	••• ,	•••		•••	•••	•••	Beal.
Evening	•••	•••	•••	•••	•••	••1	Beali.

# PART A.

			Kaná	war.				CHAP. I, C.
Dawn		•••	•••	•••			Sam.	Population.
10 A.M	•••	•••	•••	•••	٠	•••	Gatolang.	
Noon		•••		•••		•••	Bajanglaya.	
Afternoon		•••	•••	•••	•••	•••	Shupkash.	
Evening		•••				•••	Shoiya.	
		Ti	beta <b>n</b> b	order.				
Dawn	•••	•••	•••	•••			Namon.	
10 а.м		••		•••		•••	Nimo.	
Noon		•		•••		•••	Phitak.	
Afternoon	•••			•••	•••	•••	Gongmo.	
Evening	•••	•••			•••	•••	Chanmo.	
maa maala	. a	<b>ΔΤΓ ΩΥΩ</b>	110179	lly es	ten.	The	early morning	Meals.

Three meals a day are usually eaten. The early morning meal is called jaseri in Rohru, nihári in Rámpur, and samchhawa in Kanáwar. Breakfast at 10 or 11 A.M. is kaler in Rohru, saweri ki roti or dod ki roti in Rámpur, and shil in Kanáwar. The evening supper is called beáli in Rohru and Rámpur and shupachhawa in Kanáwar.

The following are some of the kinds of food eaten in different Food. places:—

Rohru.—Bhát (rice), roti (baked scones or damper), álu (potatoes), laphi (áttá porridge), bári (dalia, i.e., grain ground and boiled), chilta (phapra flour boiled and then baked), sigri (boiled cakes), khobli (lumps of meal in dough), baturu (bread "raised" by the dough being mixed and left overnight), sattu, (gruel), and meat.

Rámpur.—Bhát, roti, álu, laphi, bári, chilta, sigri, kanhaur ki roti, (i. e., bread made of ground horse-chesnuts), baisar ki roti, shigu ka sattu, shág ki phand (stew), sattu, chuli ki phand (stewed apricots), and meat.

Kanáwar.—Yud (sattu), cháh (tea), roti, phating (laphi), shasman (turnips), torang (laphi made of bathu), álu, hodu (chilta), do (bári), tupkhá (meat stew).

Tibetan border.—Stewed goat and sattu, námon (tea), sattu roti, bári.

Dress differs in various localities as the following list of Dress. garments will show:—

Parganas Mandalgarh, Nawar, and Pandrasau (i.e., tahsil Rohru and Pabar valley).—Men.—Coat, chapkan (frock), trousers, angu (i.e. angarka), gáchi (girdle), cap. Women.—Chuba (corresponds to chapkan), pagti (sort of gown), dora (sheet), trousers, dhatu (square cloth head dress), thalli (sheet), gáchi, selti (goatshair rope wound round the waist).

CHAP I. C. Tahsil Rampur:—Men.—Chopta (chapkan); trousers, gachi, Pepulatien. cap, chaddar, coat, waistcoat, kurta (shirt).

Pargana Baghi-Mastgarb, tahsil Rámpur.—Women.—Pagti, chopta, gdchi; dhatu.

Arhála and Rattanhari, tahsil Rámpur.—Women.—Kundia (gundri), trousers.

Parganas Barabis, Athárabis, Pandrabis.—Women.—Doru (blanket), choli (a sort of gown divided from the knees downwards), gáchi, dhátu, sometimes a cap.

Rámpur city.—Men.—Turban instead of cap, dopatta (sheet), coat, waistcoat, kurta, and trousers.—Women.—Biswaj (gown), kurta, dopatta, trousers.

Tahsil Chini.—Men.—Chuba, round black cap, gachi, trousers, coat, shirt, waistcoat, chadru (blanket).

Women.—Doru, choli, gáchi, topu, (cap), pattu (blanket). Borders of Tibet.—Men.—Trousers, chuba, gáchi, topi, lalchoti (necklace). Women.—Chupta, trousers, gáchi, small piece of pattu for the head or flat red cap ornamented with cowries, and sometimes no head-covering at all.

The material of these garments is grey or brown pattu. In Kanáwar the clothes of both sexes are made of a white blanket stuff, which gives a very picturesque effect in conjunction with a round dark brown bonnet. The Jáds or inhabitants of the Tibet border have their cloth dyed dark-red or dark-brown, and the caps of the men turn up at the edges in Chinese fashion.

The usual kind of shoes worn are those of which the uppers are cloth and the soles leather. On the Tibetan borders long cloth boots are worn.

In Kanawar the women have a brass brooch called *pichak* to fasten their gown in front, and they wear a great quantity of ornaments, silver and pewter.

A man usually carries a steel for striking fire, ornamented with brass, hanging from his right side (chakmak), a knife, a hatchet, a pipe in his girdle, and a goat's hair-rope round his waist. The pipes are usually made of iron and sometimes inlaid with silver.

Both sexes are fond of hanging wreaths of flowers round their caps.

Villages.

In the hills cultivation is necessarily scattered, and this prevents the formation of large villages. The people live in isolated hamlets near their fields. The administrative unit is always a group of such hamlets. In Bashahr the group is called a ghori, and in the smaller States a pargana. A Bashahr pargana

is a collection of ghoris. In upper Kanawar, where the people CHAP.A.C. do not depend entirely on cultivation of the soil for their live- Population. lihood, some of the hamlets are comparatively large.

The house of an ordinary zamindar in the lower hills is onestoried, white-washed, and thatched, but this type is not found in Bashahr. In the Sutlej valley about and below Rampur the houses are similar to those of the villages around Simla, two-storied and roofed with slates or shingles. Higher up still, houses have three stories, of which the lower (ogra) is used for the cattle, the middle (phar) as a storehouse and winter sleeping room, and the upper, which is surrounded by a broad verandah (dafi), as the general living place of the family. The roofs of these buildings are curved and sloping. In Kanawar the two-storied house is reverted to, and this generally has a flat roof.

Furniture is of the simplest description. Bedsteads are rurely used and people sleep on the ground on goat hair mats. A list of the ordinary utensils to be found in a hill house is given in the Simla District Gazetteer. In Kanawar pottery is not obtainable and vessels for water and other liquids are made of wood.

Furniture.

The higher castes perform the kiria karm in accordance with Death corethe Shastras, or with very slight alteration from the ritual there prescribed. The body is cremated on the day of death, and only one drum is beaten during the procession to the burning ground. The period of mourning lasts for sixteen days, and on the seventeenth a goat is sacrificed.

Kanets keep the corpse in the house for two or three days and have music played incessantly. It is then taken to the burning ground, accompanied by all the men and women in the neighbourhood dressed in their best, and by a band of musicians. All costly clothes are taken off the corpse before it is burnt. There is no kapál kiria (striking the head of the corpse by a relative), and the ashes are usually thrown into some local stream, though well-to-do people sometimes carry them to Hardwar. A goat\* is sacrificed and eaten any time after three days from the day of death, and the period of mourning then comes to an end. Sometimes a goat is killed at the moment when the body is taken out to be burnt, and eaten on the return from the burning ground. Shradhs (propitiatory services and offerings to the soul of the dead) are not held monthly, but are performed after six months, one year, and four years.

Kanets of the lower hills carry out the regular kiria karm ceremony, and this and their adherence to the orthodox form of marriage ceremony constitute the principal, some say the only difference between them and their brethren of the upper hills. The dividing line of custom is said to be Simla.

<sup>\*</sup> The higher castes sacrifice a he-goat, Kanets either a he-goat or a she-goat, and Kolis a goat, a sheep, or a pig.

CHAP. I, C.

Sati or self-immolation of widows on their deceased husband's Population, pyre used to be practised as a matter of course on the death of a ruling Chief, but the custom does not now exist. When a member of the Bashahr ruling family dies, a Prithpáli Brahman is called into the palace and lodged and fed there for a whole year. He wears the deceased person's garments, uses his bed, bedding, utensils, etc., and is waited on by his servants. He is given rich food, and no effort is spared to make him comfortable. When the year is up he is given clothes, ornaments, utensils, and other furniture, and carried to his home in a palanquin, Prithpali Brahmans are considered to be of similar status to the Acharais, but some of the latter refuse to intermarry with them.

Pairs,

Religious fairs are numerous, and all Hindu festivals are participated in by the people generally. The Basant Panchmi and the Holi are as a rule celebrated in the court-yard of the Chief's palace only, and a feast is given there on a large scale. During Baisákh, Sáwan, and Bhádon, fairs are held at temples of all the principal deotas. The feature of these is dancing by men and women, who hold hands in couples and sing as they The image of the deota is carried about in a palanquin to the music and drumming of Turis and Kolis. The people feast on meat, and in some parts of the State very heavy drinking goes on.

Apart from these the principal local fair in Bashahr proper is that held at Dudbhali in pargana Baghi-Mastgarh on the 12th of Hár in honour of the Kharán deota. It only lasts for one day, but it is attended by large crowds, which gather from great distances, and come in from neighbouring States as well.

Phulech faire.

In Kanawar the Phulech fairs are an important feature of the social and religious life of the people. They are held in various places during the month of Bhadon (August-September). The Phulech is properly speaking a service for the souls of deceased ancestors, but it is also the unnual jollification of the entire neighbourhood. The name is supposed to be connected with phul, a flower. Certainly flowers, the blue monkshood (aconitum heterophyllum) in particular, play a prominent part in the ceremony, and the Phulech always takes place when the monkshood is in flower. Proceedings begin with the inevitable sacrifice. Each group of relatives provides a goat, which is with shawls and hung about with wreaths of flowers. relatives encircle it and mourn for their ancestors. Food and alms are provided. The Lamas recite prayers for the dead, and receive food and alms. When the goat has been slaughtered, the wreaths are transferred to the necks of the worshippers and a feast begins, which lasts for two or three days, and a considerable quantity of liquor is consumed by both men and women. Both sexes dance together and the utmost licence prevails. The Phulech brings to an end the period of mourning by relations of all persons who

The following description CHAP I, C. have died during the preceding year. of the general characteristics of this festival was given in the Population. Assessment Report of the Chini tahsil by late Tikka Raghunath Singh and Mian Durga Singh:—

"The entire population of the village or estate congregates on the top of the hill fixed on for the fair. There they feast on liquor and meat, play music, and dance. They remain in a state of intoxication for sometimes two, sometimes three days. They call this in Kanawar Phulech. On such occasion the general prosperity of Kanawar can be observed. At ordinary times the apparent squalor of the country does not tempt a visitor to prolong his stay, and the general appearance of the population, male and female, conveys an impression that they are in the last stages of poverty. But at a fair every woman wears jewelry and other ornaments of considerable value, such as are never found in the districts of Rampur or Rohrn."

The Phulech has no exact counterpart outside Kanawar. Kaniyagat or Shradh ceremonies, which sometimes last for several days, are the nearest approach, but at these there is no sacrifice and no dancing; only the feeding of the Brahmans, who offer prayers for the dead.

## CHAPTER II-ECONOMIC.

# Section A.—Agriculture.

CHAP. II, A. Agriculture

General conditions.

That conditions vary in different parts of the State will be apparent, when it is considered that the elevation, at which cultivation is carried on, ranges from 3,000 or 4,000 feet above the sea level on the banks of the Sutlej to 10,000 feet on the mountain slopes of Kanáwar. The greater part of the Chini tahsil is, moreover, beyond the range of the monsoon current, and consequently this tract presents many special features of its own.

Classification of soils.

Each of the three tabils has been brought under Settlement comparatively recently, Rohru in 1890. Rámpur in 1894, and Chini in 1897. The Settlement classification of soils for the two former is:—

- 1. Kidr (1st class and 2nd class).
- 2. Bákhal (Ditto).
- 3. Karáli (Ditto)

Kiar is rice land irrigated from hill streams. The first class sometimes yields two crops, rice at Rabi and maize at Kharif. Bakhal is manured land near the homestead and ordinarily yields two crops. Karáli is more or less newly reclaimed land or else old clearings at some distance from the homestead, which cannot be manured. As a rule it yields one crop only.

Bákhal is sometimes irrigated from streams, but, as a rule, it is dependent upon rainfall. Karáli is entirely so.

In Chini the same classification has been employed with the addition of a superior Class I, which comprises the vineyards and apricot orchards, and the warm low-lying lands of the Sutlej valley (called neval), which produce two or more crops in the year. It is said that in more than half of the Chini tahsil there is practically no rain during the summer. This renders the unirrigated crops in newal areas exceedingly uncertain, and makes irrigation valuable everywhere. Thus, whereas in Rampur and Rohru only rice land is, as a rule, irrigated, in Chini all crops are watered wherever possible.

Methods of ultivation.

Cultivation is in most places rough. The plough can only be used where the field is approximately level. Otherwise a small hoe, called *chikri*, is used for turning the soil, and in stony ground a *mend* (an iron bar with a flat end) or a *kassi* (spade).

The time both of sowing and reaping varies with the CHAP. II,A. Spring crops are usually sown from Agriculture elevation of the field. middle of September to the middle of December, and are reaped in the lower valleys in April and higher up any time up to the beginning of July. Autumn crops are sown from March to the middle of July, and reaped from September to the end of November. In the colder parts of Chini tahsil, where snow lies a long time, there is only one harvest, and the spring and autumn crops are sown and reaped together, sowings being made in September-October and the harvest taking place in August and September. It is said that the crops are better and heavier in such localities than in the lower villages, where the climate is warmer.

Seasons.

The following are the principal crops of each harvest:—

Principal

#### Rabi.

Wheat (gehun).—Sown on high lands as soon as the rains are over, i.e., in September, and on low lands at the end of October after the autumn harvest. Reaped on the high lands just before the rains in June, and a month earlier in the lower fields.

Barley (jau).—Sown at the same time as wheat, but ripens a month earlier. It is generally grown on bákhal lands near the homestead.

Poppy (afim).—Sown from end of September to the middle of November; ripens on low lands in April and on high lands in May.

Ghala, Kalao (field peas).—Sown in November and harvested in May and June.

Dhania (coriander seed).—Usually sown together with poppy and reaped at the same time. Sold as a spice.

Masur (lentils).—Sown in October, and cut in May and June.

### Kharif.

China (Panicum miliaceum).—Sown in July and cut in Septem-Usually cooked like rice.

Makki (maize).—Sown in July and harvested in September. Grown on bákhal land only as a rule.

Kangni (Pennisetum Italicum).—Sown in May, and ripeus in Eaten boiled like rice, and cannot be made into September. bread.

Báthu (Amaranthus).—Sown at the same time as kangni, but ripens a little later. There are two varieties, red and white, but the grain yielded by both is white. It is eaten as bread, and the leaves are pulled for greens, when young. It is sown on bákhal and karáli lands.

CHAP.II.A. Kála báthu (Amaranthus).—A species of the above and treated Agriculture in the same way.

Koda (Eleusine corocana).—A species of millet. Sown from April to June, and ripens in October. It is eaten in bread, the chapátis being called kadroli, and is also made into porridge (laphi).

Rice (dhán).—Four kinds, i.e., básmati, chohartu, rehri, and ubthal. The first two named are superior kinds. All are sown in April, and reaped in the first half of October. Básmati, chohartu and rehri are sown in kiár land and require watering throughout. Ubthal is grown on bákhal land unirrigated.

Másh (Phaseolus radiatus).—Usually sown on bákhal land. Will not grow on the higher fields. Sown in July and cut in October. Several varieties of food are prepared from it.

Kulath (Dolichos uniflorus).—Will not grow on high lands, and is usually sown on the bakhal of the lower villages. Sown in July and reaped at the end of October. To prepare for eating, it is first soaked in water for twelve hours, then pounded to a mash on a stone, then made into round balls and steamed. Another way is to roast the grains and boil them with rice.

Bhárt (Cajanus bicolor).—A pulse, sown and cut at the same time as  $b\acute{a}thu$ . Usually eaten as  $d\acute{a}l$ , but sometimes baked into chapátis, which are called bhartoli.

Rangán (Dolichos sinensis).—A pulse, generally sown in the poppy fields in June and July and cut in September-October.

Ogal (Fagopyrum poligonum), pháphra (Fagopyrum esculentum), dhanphari, and chabru are varieties of buckwheat. Ogal grows everywhere, but the others are mostly confined to the higher lands. Pháphra is the principal autumn crop in Kanawar.

Tamáku (tobacco), sown on báráni lands near the village in July-August and harvested in October-November.

Kachálu (Arum colocasia), the edible arum. There are two kinds, one called gandhali and the other arvi. Sown in April-May and harvested in October. Grown on the best bákhal and is highly manured.

Bhang (Cannabis sativa).—Grows wild on waste land near the houses, and is also sown sometimes. Cut green in October and tied in bundles, which are kept on the house roofs. In the winter the bark is pulled by hand and twisted into rope. The leaves are rubbed by hand and smoked.

Potatoes (farang álu) are very little cultivated.

### Vegetables (all Kharif).

CHAP.II.A. Agriculture

Kakri (cucumber), kaddu (pumpkins), tori, shagetri (baingan), bhatte (tomatoes), pepli (red pepper), bábri (beans), múli (radishes), shalgam (turnips), pálak (greens), dunu (garlic), metha, gobi (cabbages).

Fruit.

There is no systematic fruit cultivation in the State, but there is a good deal of fruit. Fruit is often dried and made into atta in the winter, when it is cooked and eaten mixed with ordinary flour. Especially this is done in Kanawar, where the corn produce is not sufficient to support the populace. Fruit thus treated is chiefly that of the pállu (apple), chúlli (apricot), báimi (peach), khanaur (chesnut), and sometimes akrot (walnut).

In Kanawar the possession of fruit trees is distinctly a mark of wealth. A certain income is also to be got from the collection and sale of zira (cummin) and neoza (edible pine nut) from the forests.

There are apricot orchards in Chini tahsil covering an extent Orchards and of about 120 acres, and about the same area of vineyards. vines have, however, deteriorated during the last years. It is said that formerly thousands of rupees worth of grapes were sold annually, and that the output is now but shadow of what it once was. One reason advanced for this is that there is more rain nowadays than there used to be, and that as a consequence damp mists have prevailed at the time when the grapes require strong sun. This explanation was put forward by the late Tika Raghunáth Singh and Mián Durga Singh in their Assessment Report of the tahsil, but Mr. E. B. Steedman, c. s., in his review of the Report, states that the failure of the vines is due to vine Whatever be the cause, it seems certain that the vineyard area used to be considerably larger than it is now. A certain amount of grapes is still sold, either whole or in the form of wine. which is manufactured fairly extensively and consumed locally at the fairs described above.

The vineyards.

The principal agricultural classes are Rájpúts, Kanets, Brahmans, and Kolis. The Kanets preponderate largely, especially in classes. Chini tahsil, where out of a total of 2,189 holdings they possess 1.832. In Rampur, out of a total of 4,151 holdings aggregating 1,39,001 bighas, Kanets have 2,373 holdings of 79,253 bighas.

Agricultural

The Kanets of Kanawar are on the whole prosperous. have plenty of cattle and many of them make a fair income from trade, to which agriculture is a secondary occupation. In other parts of the State they vary, but many are well-to-do. Some hold their land revenue-free (muáfi) in return for State service. often pay their revenue from the proceeds of home-spun cloth. Those who live in the higher altitudes sell ghi, honey, and miscellaneous articles of jungle produce, thus supplementing their income derived from the land itself.

Kanet.

CHAP. II,A. Ráiputs.

Rájputs are not found in Kanawar, but elsewhere are generally Agriculture in good circumstances. Some keep sheep and goats and derive an income from the sale of their wool.

Brahmans.

Brahmans, as a rule, hold their land revenue-free. They also find their priestly duties a source of income. Consequently they are often able to call what they get from their land pure profit.

Kolis.

Kolis are generally field labourers to the Rajputs and Kanets. But they have 678 holdings amounting to 9,036 bighas in Rampur They are seldom very well off for cattle. usually pitched upon to perform begár duties, and on the whole are a distinctly down-trodden class. Other classes who hold land are Túrís, Nagálus, Lohárs, and Barháis.

Rowára labour.

The system called bowara is employed when extra field labour is required, as for instance at harvest. The first zamindár, whose orop ripens, calls in all his neighbours, both Kanets and Kolis, to help him, and gives them their food during the time they are employed. When the crop is reaped the whole party goes to some one else's field, and so on, until everyone has been assisted by every Kolis who are labourers, pure and simple, get clothes as well as food for themselves and their wives and children, all of whom assist. The village menials, Túrís, Lohars, etc., receive a fixed proportion of the crop from each zamindár with whom they are connected.

Extension of cultivation.

The tendency in all parts of the State appears to be to extend the cultivated area. It is reported that fresh land is constantly being broken, and that there are also large tracts of culturable land, which have not as yet been touched. In 1853 the first Settlement of the State was made by Sham Lal, the Manager put in by Government during the present Raja's minority. His measurements were not exact and his calculation of areas was made chiefly on the basis of seed measures. Comparing his figures with those of the measurements at the recent Settlement of Tika Raghunath Singh and Mian Durga Singh, we get an increase of 100 per cent. in the cultivated area in Rohru tabsil, 48 per cent. in Rámpur, and 53 per cent. in Chini. But probably Sham Lal's figures are not to be relied on for purposes of such a calculation. Nevertheless that there has been a considerable increase in cultivation since British influence began to be felt in the State appears indubitable, because at the late Settlements most villages were found to have large areas of nautor (newly broken) land, and some landholders had no land except nautor.

Indebtedness.

The general indebtedness of the agricultural population was stated at Settlement to be serious in Rohru tahsil and considerable The cause may be put down to the various forms of in Rámpur. exaction by the State officials, which have been the rule until quite recently. As a result of these the people have been thrown into the hands of money-lenders to a remarkable extent. The latter

PART A.

appear to be exceptionally usurious and fraudulent, as is fre- CHAP. II.A. quently the case where classes other than the regular Bania take Agriculture to money-lending. In Chini tahsil the position seems to be somewhat better, possibly because the same influences have not been at Indebtedness. work owing to the remoteness of the tract. The general situation appears to be improving now that the State is under Government management.

No system of takávi exists. Loans are raised chiefly from other zamindars. There are not more than forty or fifty professional money-lenders in the State and these live at Rámpur, Rohru, or Saráhan. The usual rate of interest is 25 per cent. per annum. Very few of the loans are secured by bonds, an entry in the creditor's bahi (account book) being the usual method of recording the transaction. In Kanawar, indeed, a knotted string is the only record in many cases.

Loans.

The following account of the general procedure of money- Description of lenders in the Rampur tahsil is from the assessment report of Tikka of money. Raghunáth Singh and Mián Durga Singh drawn up in 1893, and lenders. may be taken as a description of what went on in the State previous to the assumption of management by Government. The footnotes, signed W. C., are by Mr. W. Coldstream, c.s., then Superintendent Hill States.

The agriculturists of this tabsil are not so much in debt as those in the Indebtedness Rohru tahsil, or in other words, the debts of the agriculturists are not beyond their means. Still very old debts are realized, which is the source of their ruin. There is no period fixed for the payment of debts, nor is there any fixed rate of interest. The creditors strike out every year a balance of the amount due from the debtors, and on account of the compound interest charged, their debt soon amounts to a large sum. This has made many leave their homes, after making over their movable and immovable property to their creditors. The rate of interest amounts to at least Rs. 2-8-0 per cent. per month, which, besides interest, includes many other items the agriculturists have to bear on account of their being in debt :-

samindárs.

- (a) When a cultivator goes to any money-lender to ask for a loan, he has to pay Re. 1 to the latter (money-lender) for loosening bis purse called qánth-khulái.
- (b) For the purpose of realizing the debt each money-lender sends about eight men to each of his customers, who may be indebted to him, who exact something from the indebted customers for themselves in addition to the actual debt with interest, which amounts to about four annas a month on each debtor. If the debt money is advanced for the payment of revenue then interest is charged for the whole year, although the money is kept by the cultivator for six months only.

The people on some occasions complained against this practice, but no Debts of agrinotice was taken of it. Mr. Barnes issued an order on the 10th of October culturists. 1860, limiting the period for payment of debt to twelve years. In 1874, the agriculturists again submitted a petition about their debts, in which they

#### Babhahb State.

Agriculture

culturists.

CHAP. II.A. urged that the money-lenders (sáhúkárs) should not send their men of their own accord for the collection of debts as they were put to great expense by it, while it was no gain to the money-lenders; also that, as the debts were very Debts of agri- much on the increase, their payment might be arranged by instalments. An order was, therefore, issued by the Raja on the 2nd of December 1874, directing the money-lenders not to send their men to their debtors in future and to arrange for the payment of their money by instalments. The same order was also issued by the Deputy Commissioner on the 3rd of December 1874.

> The principal creditors of the zamindars were the State itself, and Ahlkars of the State, Gasein Narpat of Rampur. The State remitted its old claims due by zamindars about three years ago, only realizing debts 6, 8, 10 years old or so. The Wazirs and Ahlkars recover without any regard to the twelve years' order. The greater portion of the debts is due to the Wazirs and other employés of the State, and consequently the above order has not been properly carried out; on the contrary, they themselves are now realizing debts of past generations due to them.

> The agriculturists are being ruined by such debts, and there can be no hope of effecting any improvement in the land revenue of the country till the agriculturists are protected from such improper demands, as their debts are daily on the increase and all their savings either from land or other sources are taken away by the sáhúkárs. Not only this: at the time of reaping the harvest whatever they get goes to the money-lenders, the result being that the agriculturists have to incur fresh debts.†

Mortgages.

As a result of enquiries made at the Settlements it was discovered that about 3 per cent. of the total cultivated area of the State is under mortgage. In all cases the mortgagees are zamindárs. The average rate is in Rámpur Rs. 7-10-0 per bigha, and in Chini Rs. 7-9-0 for ownership rights, and about a rupee less for occupancy rights. In Chini the actual rates are said to vary from Rs. 2 to Rs. 100 per bigha. Prices realised by sale of land in Chini range from Rs. 15 to Rs. 40 per bigha. In Rampur only 21 bighas are reported as having been sold between 1853 and 1893. and these realised Rs. 243. Transfers of land by mortgage or sale without State permission were forbidden and declared illegal, if made, at the time of Sham Lal's settlement, but the rule never appears to have been enforced.

Cattle.

Cattle are of the usual small hill breed. There are no buffaloes in Bashahr. Cows fetch from Rs. 10 to Rs. 12, and bullocks Rs. 15 to Rs. 20.

A few yaks are found in the villages bordering on Tibet. They are used mainly as beasts of burden and are also prized on account of their tails, which sell for from Rs. 3 to Rs. 15. Yak's milk and ghi made from it is described as being a good deal stronger in flavour than that of ordinary cows. The hybrid between a yak and an ordinary cow is much used as a beast of

<sup>\*</sup> It is said that except in Kanáwar this order has been a dead letter.— W. C. † Durga Singh says the sahukar takes all the crops, leaving only 3 or 3 maunds gusara with the cultivators.—W. C.

feed kills them.

burden being more tractable and docile than the ordinary yak. CHAP.II.A. The male is called ju or su and the female brimi.

Agriculture

Popies are small and fetch from Rs. 40 to Rs. 150. The best are those of the Spiti breed in the villages bordering on Spiti.

Ponies,

Mules and donkeys are also small. The price of the former is donkeys. from Rs. 40 to Rs. 80, and of the latter from Rs. 5 to Rs. 30.

Mules and

Sheep and goats are plentiful. There are about 25,000 of each in Chini tahsil alone. They are used for carrying merchandise as well as for providing wool and hair. Goat's hair is pulled twice a year in Chait and Bhadon. On each occasion the average weight obtained is 2 seers (kacha) per animal valued at 8 annas. Wool is taken from sheep only once a year in Baisakh. About 12 seers (kacha), worth three annas, is obtained from each animal. The price of a goat ranges from Rs. 2 to Rs. 6, and of a sheep from Re. 1 to Rs. 5.

Sheep and

There is ample grazing ground for all kinds of cattle. Inhabitants of the upper villages have to take their animals to a milder climate in the winter and come as far down as Biláspur and Nában. Two hills named Choti Jangram and Balthar in pargana Bhába, tahsil Chini, are said to have famous grass for cattle. In the winter the bulk of the stock is taken down below, and only a few beasts are kept for milking and the provision of manure. These have to exist on a seer or half a seer (pakka) of food a day and are nearly dead by the end of the winter. When the snow begins to clear away they are taken out to graze on these hills, and in a week or two are in better condition than if they had been stall fed on grain all And if allowed to graze to excess the richness of the winter.

Grazing.

Cattle disease is pretty rife in the State and has at different periods caused heavy loss. The principal diseases of sheep and goats are bichu-rog, an affection of the liver, khrún foot and mouth disease, ghari rinderpest, and lút scab. The treatment applied is of the roughest description and consists mainly of kelu oil and warm water. Kine suffer from marri, for which there is no cure, and from khrun.

Cattle diseases.

Only 6 per cent. of the cultivated area is irrigated in Rohru. and 5 per cent. in Rámpur. Practically the only crop watered is rice. In Chini more than half the total area is irrigated to some extent. Owing to the scantiness of the summer rainfall water is applied to any of the autumn crops, when it can be brought on to the The water is led from the hill streams by small channels called kuhls, the construction and maintenance of which often involve considerable labour.

Irrigation.

# Section B.—Rents, Wages, and Prices.

CHAP. II.B.

Rents. Wages and Prices. Rents.

Regarding rents paid by tenants, a good deal of information was gleaned at the Settlements by M. Durga Singh. There are two classes of tenants, (1) those who have hereditary rights, and (2) those who have not, but there seems to be no difference in the rents paid by each. The main principle is that the tenant shall pay the landlord the value of half his grain produce.

In Rámpur out of a total of 33,615 bighas held by tenants, 18,296 bighas are rent-free in return for service. In Chini 5,269 bighas are similarly held out of a total of 11,083 bighas. Thus it appears that about half, or rather more, of the land in the hands of tenants pays no rent of estimable cash value.

Classifica-

There are three main descriptions of rent, (1) batai or kind tion of rents. rent, (2) cash, (3) cash and kind.

Kind rents.

The rate of batai is invariably half the grain, but, with a few exceptions, the whole of the straw always goes to the tenant. The value of the kind rents in the three tabsils has been estimated by Mián Durga Singh as follows:—

Rámpur	Re.			per bigha	all over.
Rohru		11	7	<i>1</i> ) ))	» »
Chini	1 لے اللہ اوالے اور ا	3	0	,, ,,	irrigated.
,,	frield with 0	4	6	<b>))</b> ))	unirrigated.
,,	0	11	2	"	all over.

Cash rents.

(2) Cash rents, which are the chief form in Rampur and Rohru, average 8 annas and 2 pies per bigha all over in these tahsils. For Chini the averages are-

Rs.	a.	p.						
0	7	0	•••	•••	•••	• • •	•••	Irrigated.
0	2	9	•••	•••	•••	***	• • •	Unirrigated.
0	6	6	•••					All over.

But in Chini only 312 bighas, out of 5,814 bighas yielding rent. are charged with pure cash rent.

Mixed rents.

(3) Cash and kind. This system is almost entirely confined to Chini, where it is applied to 4,886 bighas out of 5,814 bighas paying rent. The averages worked out by M. Durga Singh are -

Rs. a.	p.						
0 14	4	•••	•••	•••	per	bigha	irrigated.
0 4	5	•••	•••		,,	"	unirrigated.
0 10	0	•••	•••	•••	22	,,	all over.

With regard to the apparent discrepancy between the CHAPII, C. average value of the cash rents and those of the other classes, M. Durga Singh explains that cash rents are chiefly paid by tenants to jágírdárs, and are only supposed to represent 24 per cent. of the produce of the land. Such tenants have to render service to their landlords and various dues such as shadi-ghami (contributions towards marriage and death ceremonies), etc., which bring up the total amount paid by them to at least 48 per cent. of the value of their produce.

Forests.

Rampur is the only grain market in the State. The prices there are 33 per cent. higher than in the villages. It is estimated that between the two Settlements of 1853 and 1894 the prices of all grain have gone up 34 per cent. This is chiefly owing to the increase of demand at the road stages. The demand at Rámpur cannot be supplied from the State itself, and quantities of grain are imported there from Suket, Kulu, Bhajjí, etc. The zamíndárs of the State sell wheat in the spring and rice in the autumn, but keep most of the other grains for home consumption. The following is a statement of the Rampur bazar rates for five years:-

Markets.

Pri	~~		***	4
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Years.							Wheat (red), seers per rupes.	Barley, seers per rupee.	Mixed grain, seers per rupee.	Rice, seers per rupee.	Mash, seers per rupee.	Ohee, seers per rupee.	Potatoes, seers per rupee.
1900	•••	•••	•••	•••		8	10	18	13	7	6	1	9
1901	•••	•••	•••	•••	•••	10	12	19	10	9	8	1	12
1902	***		•••	•••		11	13	19	18	4	7	1	14
1903	•••	•••	•••	•••		10	11	17	17	9	7	1	14
1904	,			 <del></del>		12	13	18	18	10	8	1	14

# Section C.—Forests.

The following note on the Bashahr forests has been contributed Note on the by Mr. A. L. McIntyre, Deputy Conservator, and revised by Mr. C. S. Bashahr forests. Hart, Deputy Conservator:

"The Bashahr forests situated in the valley of the Sutlej began to be worked for deodar timber for export to the plains about 1850. Between that year and 1864 great havoc was made in the most accessible of them by traders, and arrangements made by the Superintendent, Hill States, Simla, for their protection under the Raja's control having failed, they were in 1864, at the request of the Raja, leased to the British Government.

Forests.

To start with, the latter paid the Rája for the trees it cut, but in 1877 a revised lease stipulating for the payment to him of a fixed yearly rental, viz.:—Rupess 10,000, was executed. This revised lease, which is still in force, made over the control of all the Bashahr forests, including those situated in the valleys of the Pabar and Giri rivers, tributaries of the Jumna, in perpetuity to the British Government, but it stipulated for free supplies of forest produce required by the State and inhabitants of Bashahr. Since its execution the forests have been managed by the Forest Department on the same lines as forests in British territory.

In the Sutlej valley the important forest blocks have all been demarcated and surveyed, and records of rights to be exercised in them were prepared by Mr. Minniken between 1884 and 1900. The Settlement Report was sanctioned by Government in 1903. For the Pabar and Giri forests the Forest Settlement is now under preparation.

At the time the forests were leased, and till a much later period, deodar timber was the only product worth exporting obtainable from them; and, though this is no longer the case, the production of deodar is still of such importance that it is necessary to describe the forests according to their capacities for the production of deodar. From this point of view it is convenient to establish two divisions, viz.:—

- (a) The forests situated in the eastern half of the Sutloj valley, that is, east of Wangtu bridge, where the summer rainfall is very small, whilst the winter snowfall is very heavy.
- (b) Forests situated in the western part of the Sutlej valley and in the Pabar and Giri valleys, where the summer rainfall is considerable, whilst the winter rain or snowfall is moderate.

The tract of country containing the first described forests may be termed the dry zone. For, though in the course of the year it receives almost as large a precipitation of moisture as the remainder of Bashahr, hereafter called the damp sone, as the greater part of this moisture is precipitated at a time of the year when it can help little forest or other vegetation, the general character of the country is dry and sterile. Forest growth is represented by fine, well-grown trees only in exceptionally damp and cool situations, which, as the slopes are very steep and broken, comprise but a very small part of the total area. In such situations, however, when the elevation is moderate, that is between 7,500 or 8,000 and 9,500 feet, seems to favour deodar, and when working of the forests began, ground answering this description was for the most part covered completely by old deodar trees, well-grown and of large size. The concentration in small areas of large amounts of mature deodar timber at once attracted the attention of the traders, who began to work the forests, and an additional inducement to begin cutting operations in such areas was afforded by their situations, which are usually directly above the beds of the Sutlej or its large tributaries, into which timber in the form of large logs can be As the Sutley and a few of its largest tributaries easily rolled down. carry large logs well, and as the launching of large logs in the conditions described cost little, the attraction these small areas of good deodar forest possessed for the traders, and even for the Forest Department, in its early years, can be easily understood. As little was paid for the trees, little attempt was made to prevent losses of timber through the breakage of logs in rolling them down to the water, the one idea being, apparently, to get timber into the river at as small a cost as possible. In this way, as the slopes between many of the deodar areas and the river are very steep and broken, much of the timber cut was destroyed before it reached the water.

Forests.

Though, whilst the traders worked the forests, a few small areas were CHAP. II.C. quite cleared, as a rule, their work did not continue long enough to result in the destruction of the forests they operated in; and in consequence of the more gradual felling introduced by the Forest Department after the lease. most of the deodar areas have reclothed themselves with promising crops of young deodar, as the old trees have disappeared. Efforts made to restock by sowing or planting areas cleared by the traders have, however, proved very dostly, and have resulted only in a moderate amount of success, and as yet there appears to be little ground for any hope that conservancy will result in the production of much good deodar timber outside the comparatively small area found stocked with that tree at the outset.

It may be added that under the management of the Forest Department waste of timber by breakage in rolling logs down to the river has been stopped by the construction of rough slides and rolling roads.

Trees which particularly characterise the dry zone, though they are only of local use, are the Pinus Gerardiana (edible pine) and ilex oak. blue pine (pinus excelsa) is usually found at elevations of from 9,000 to 11,000, and owing to the low prices obtainable was difficult to extract at a profit. As prices have much improved during the last few years, this difficulty no longer exists to the same extent. The Himalayan firs are comparatively rare.

In the damp zone deodar, as a rule, avoids the damp and cold situations. which occupy far larger areas than in the dry zone, and, though in intermediate situations at suitable altitudes, viz., from 6,500 or 7,000 to 8,000 or 8,500 feet, large areas in which the species grows well are available for its production, such areas originally contained very little deedar. In short, though forests in the damp zone are comparatively large, and carry fine crops of many kinds of trees, it appears that in the middle of the last century deodar was, as a rule, represented in them only by small groups of trees here and there or by sporadic single trees. To add to this the conditions for export were generally unfavourable, as such mature trees as could be found in the forests generally grew at great distances from waterways capable of floating logs, and could be exported only after conversion into small scantlings, such as railway sleepers. For a long time this method of export was out of favour in Bashahr on account of the large initial outlay it called for; and owing to the high percentage of loss from breakage and from theft, which resulted from early attempts to export sleepers down the Sutlej. In recent years, however, means of avoiding such losses have been discovered, and it has been found that the export of scantlings from forests whence logs cannot be extracted can be profitably undertaken. Under these circumstances, the export of deodar scantlings from forests in the damp zone has been considerably developed, and at the same time efforts have been made to increase the proportion of deedar in such forests, by opening out the cover wherever young deodars were found to be establishing themselves by artificial regeneration. Owing to such operations, and still more to successful fire protection, it is undoubtedly a fact that the amount of young deodar now found growing in these forests under hopeful conditions is more than sufficient to ultimately replace the stock of old deodar trees which is being gradually extracted. That is to say, the production of deodar is increasing, and measures are now being taken to add to this increase by planting and sowing suitable areas, of which there is a large choice. In this damp zone, blue pine is the most common tree at elevations between 6,000 and 8,000 feet, and a certain amount is exported annually along with the deodar. At lower elevations chil pine (pinus longifolia) is the most important tree, whilst at high ones the Himalayan firs, various kinds of oak, and a variety of deciduous trees, such as maples and horse chesnuts, occupy the ground.

BASHAHR STATE.]

Forests.

Box is found in some of the ravines between 5,000 and 7,000 feet, but, as its timber will not float, and as the costs of its carriage by land is excessive, it has not yet been found practicable to sell it or to export it by Government agency at a profit. It has been ascertained that ground in the dry zone, where very suitable for deodar and when fully stocked, can produce nearly 100 cubic feet of timber per annum in log, worth, in the forests, over Rs. 20 per acre per annum. Well situated forests in the damp zone are probably more productive than similar forests in the dry zone. Deodar trees or crops of deodar trees in Bashahr become ready for the axe when they are 100 to 140 years old. But the trees which are now being cut are often between 200 and 300 years old, some of them being over 300 years old. At present the forests contain proportionately little deodar over fifty and less than a hundred years old as compared with stock above this age. The older trees are the remnants of the supply which existed in the middle of the niveteenth century before the export of timber to the plains began. The younger trees up to 40 or 50 years old have established themselves where old trees have been cut since 1850. In the damp zone at any rate and in many other places also, this is due to the system of protection instituted by the Forest Department.

Since 1891 all the demarcated forests in the valley of the Satlej have been managed under a working plan, which prescribes the forests to be felled and the number of trees to be cut in such forests. The working plan aims at establishing such a rate of felling of the remaining old decodars as will admit of their replacement by trees of younger growth by the time the supply of old trees is exhausted.

The forest area in Bashahr is estimated as follows:-

Range.									Area de- marcated.	Area un- demarcat- ed.	Total.
Nogli	•••	•••	•••		•••	***	***	•••	36,786	5,047	41,833
-	•••	•••	•••	•••	•••	•••		•••	16,524	6,736	23,260
Kilba	•••		•••	***	•••	•••	•••		6,786	7,585	14,821
Kailás .	•••	•••	•••	•••	•••			•••	14,518	8,717	28,235
Chini	•••		•••	•••	•••	•••		•••	13,536	2,454	15,990
Pandrabis	•••	•••	••	•••	•••	***	•••	•••	17,865	12,939	30,804
Pabar (Ju	mna)	•••	•••	•••		- (		•••	5,832	87,452	93,284
					Tota	al acres	•••	•••	111,797	130,980	242,727
				Total s	quare i	niles		•••	175	204	879

Accurate records of the outturn of timber exported to the plains are available only for the last twenty-two years, ending with the forest year 1908-04.

During the period the total amount of timber launched and received in CHAP. II.C. sale depôts in the plains were as follows:—

	1	Launched, cubic feet.	Received in sale depôts, cubic feet.						
Deodar logs								4,289,980	3,357,884
_	***	***	***	***	•••	***	•••		
Deodar scantlings	•••	•••	•••	•••	***	•••	144	1,386,327	1,068,221
Blue pine logs	•••	***	•••	•••	**	•••	•••	59,582	200,779
Blue pine scantling	ζs	•••	•••	•••	•••	•••	•••	105,408	58,138
					Total	•••	•••	5,791,247	4,682,972
		263,238	212,862						

The financial results obtained since the forests were leased may be expressed as follows:—

Period.	Revenue.	Expenditure.	Surplus,	Average yearly surplus.
,	Rear	FIRS.	Rs.	Rs.
1864-85 to 1879-80, 16 years	7,90,334	7,29,632	60,702	3,794
1880-81 to 1891-92, 12 years	12,00,920	10,02,085	1,98,835	16,570
1892-93 to 1903-04, 12 years	18,56,583	13,97,277	4,59,306	38,275
Total for 40 years	88,47,837	31,28,994	7,18,843	17,971

As the above figures, though including lease money or rental in the expenditure, make no allowance for the cost of provincial direction, nor for pension and leave allowances of Forest Officers employed in Bashahr, it is evident that they do not show correctly the financial results to the British Government. If these items were included in expenditure it is probable that the average yearly surplus shown would not exceed Rs. 6,000. It is to be remarked, however, that the surplus has increased greatly in the last ten years, and it may be noted that this increase in profits has been obtained in spite of a decreased rate of felling.

The preparation of a working plan for the Pabar and Giri forests and the revision of the Sutlej valley plan are now in progress. It is probable that the yield from the forests and the profit on their management will be considerably increased in future.

### Section D.-Mines and Minerals.

CHAP. II.F.

Commerce and Trade.

Mines and minerals. There are iron mines in Rohru tahsil, which provide metal for local agricultural implements. There are no regular foundries. Some persons earn a precarious livelihood by washing gold out of the Sutlej sand, an occupation which does not bring in more than four annas a day. Various schemes have been mooted from time to time for the systematic exploitation of minerals, which are believed to exist in different parts of the State, but hitherto nothing definite has been done.

#### Section E.—Arts and Manufactures.

Cloth weav-

There are no factories of any description in the State. The principal industry is hand-weaving of pattu cloth or blankets, and some of the results are very good. The villages of Sunam and Kanam in Chini tahsil are noted for thick white fleecy blankets called gudmas.

Rámpur shawls, Rampur gives its name to the well-known "Rampur chaddar" or pashmina shawl. But the industry has declined somewhat of late years, and though shawls of good quality are still made at Rampur, they are said to be inferior to those woven at Subathu, Ludhiana and Amritsar of wool imported from Bashahr and Tibet. The finest pashm wool brought to the Rampur fair is now-a-days bought up by down-country merchants, and the coarser kind left for the local weavers. The price at Rampur for a shawl is from Rs. 6 to Rs. 9 unbleached, and from Rs. 10 to Rs. 16 bleached.

Kanawar.

In Kanawar, besides cloth and blankets, a few miscellaneous articles are manufactured of brass, copper, or bell-metal, such as prayer wheels, horns and other musical instruments for temple use, drinking vessels, otc.

### Section F.—Commerce and Trade.

Internal trade.

Rampur is the only mart in the State. Shop selsewhere are scarce. All shopkeepers in the Rampur tahsil are natives of the Ambala, Hoshiarpur, or Kaugra districts, or of the Patiala State. Their methods of dealing with the zamindars at the time of the Rampur settlement is thus described in the Assessment Report of that tahsil:—

Every shopkeeper keeps two kinds of weights, one equal to 5 seers (pukka) and the other weighing 4 seers, which for the purposes of sale is considered a five-seer weight "packsera." Those articles which are given to the cultivators are weighed with the latter, while those things which are bought from them are weighed with the former. Thus there is always a difference of 25 per cent, between both weights.

PART A.

The measures also are of two kinds, one yard is equal to 16 girahs CHAP. II,F. in length, while the other is 13 girahs only. Things purchased from the zamindars are measured with 16 girah yard, while those sold to them are and Trade. measured with 13 girah yard.

The weights used for the purchase of grain are also of two kinds and are known as tamat and patha.

Tamat is equal to two seers (standard weight), and patha equal to one seer. Both of these weights are used in the same way as those mentioned above. It is desirable that this system of unfair gain be stopped, as the shopkeepers and money-lenders get sufficient profit, and there appears to be no reason to justify continuance of such an improper custom. The same weight should be used for purchase as well as sale. The agriculturists lose about 66 per cent. by the present system, and by its abolition the shopkeepers and money-lenders can still get a profit of 88 per cent, which is by no means a small sum, in fact a sum which far exceeds the profit which is gained elsewhere.

It is to be hoped that matters have mended since the above was written.

A certain amount of grain (rice, wheat, and barley) and other Imports and articles of food, as well as pattu cloth is imported from Kulu. Wool is exported to Kulu.

The principal exports are:

Wool, pattu cloth and blankets, pashmina cloth, neoza (edible pine nut), zira (cummin), honey, ghi, karru, violets, dhup, apricots, grapes, yaks' tails, and mohra (aconite, white and black). aconite is very difficult to procure. It grows on the Belun mountain and fetches from twelve annas to one rupee a tola. These articles are brought into Rampur and sold there at the annual fairs of which there are three. (1) Loi from 22nd Kátik to 1st Mágh; (2) Dhal from 12th to 25th Poh; (3) Loi Jeth from 22nd Baisakh to 1st Jeth.

The first named is the most important, and is an interesting The Rampur spectacle. The Kanáwari tradors bring down large herds of sheep and goats carrying bundles of pashm or little bags of salt and borax the fruit of their summers' work in Tibet. donkeys laden with pattu, blankets, neoza, zira, etc., come in from various parts of Kanawar, many of them the property of commercially inclined Lamas. There are Lama horse-dealers too, who dash about on Spiti ponies, showing off the paces of their mounts. Kulu sends a large contingent of merchants, dealers in pattu chiefly. These establish themselves close to the bridge on their own side of the river, in the hope that their wares will escape the octroi duty levied on goods entering Rampur, a hope which the Bashahr officials usually frustrate by placing an octroi post on the bridge and charging octroi on all goods brought over it. The octroi rates are one anna per rupee of value on

Commerce The Rimpur fairs.

CHAP. II,F. blankets, pattu, and gudmas, and eight annas per kacha maund (16 seers pakka) on neoza and zira. Salt, borax, and pashm are not and Trade charged. There is no special place set apart for the fair, but the open space cut out of the hill at the western entrance to the town makes a convenient stance.

> The fair is said to be a mere shadow now-a-days of what it once was, but in blankets and pattu, at any rate, a brisk trade seems still to be done. Every one who comes to the fair buys himself a new blanket for the coming year, and there are old clothes dealers, who will purchase his old blanket and sell it again to a Koli or some other low caste man. Except the octroi the State charges no dues on transactions.

Trade with Tibet.

The inhabitants of three out of the five Kanawar parganas. i.e., Tukpa, Shua, and Siálkar trade directly with Tibet. members of each pargana form a separate group, and no member of one group may join or trade with another group. Business is generally done at Gartok. The traders journey thither in large parties, well armed, as the road is infested with robbers. The Tukpa and Sialkar people use the Shipki pass, and the Shua men a pass between Siálkar and Spiti. At Gartok each group of Bashahr traders has its own group of Tibetan traders, with which it may trade and with no one else. The following list of places in Tibet allotted to each group is given; it is possible that some, if not all, are corrupted from their proper form :-

Tukpa. - Gyanam, Kangsang, Gianma, Murbhang, Dubgya and Marbuk.

Shua. - Chhang, Rodu, Sangmang, Ladakh, Machang, Gianma,

Mongpa.

Siálkar.—Cho-Chalang and Chang-Gialang. But the Siálkar people are generally allowed to trade freely with whom they like, because, it is said, Gartok once belonged to Bashahr, and Siálkar was part of the Gartok district.

All trade matters are settled by a committee consisting partly of tradeus and partly of Tibetans. It is said sometimes to exercise powers of life and death. It fixes trade rates, and deviation from these is punishable. All disputes relating to the trade or traders are referred to it. It appropriates the fines which it inflicts, and during the currency of a case the parties have to feed the committee. The food thus supplied is called charva.

Articles of trade.

These traders bring from Tibet wool, pashm, salt, borax, numdahs, carpets, and charas, and dispose of them at the Rámpur fair. Sometimes people of the Rajgraon pargana go up to Shua and Siálkar, buy salt which has been brought from Tibet, and take it down to Rámpur fair. Similarly the men of the Bhábá pargana buy salt, pattu, ponies, etc., in Spiti and bring them to Rampur.

According to the Chini Assessment Report it takes traders two CHAP. II,G. seers (pakka) for a rupee, or, if they exchange grain for it, two Communications of salt for one seer of hypers with the seers of salt for one seer of hypers with the seers of salt for one seer of hypers with the seers of salt for one seer of hypers with the seers of salt for one seer of hypers with the seers of salt for one seer of hypers with the secretary with the secr months to buy and sell their salt. In Tibet they get twenty seers of salt for one seer of husked rice. When selling it again in Garhwal, Rohru, or Rampur, they get two or two-and-a-half seers of husked rice for a seer of salt, thus making a handsome profit. The kind of salt obtained is called sanbhar, and is white. When used, it is first dissolved in water and the salted water poured into the dál, or whatever it is that requires seasoning. If put in dry it makes the substance, to which it is applied, bitter.

The wool. The buying and re-selling of borax takes six months. exact prices given and obtained are not known, but on an average it fetches three times its original cost. Other articles, such as wool, yield a profit of about 50 per cent.

Borax and

The trade in pashm is at present languishing. The reason is that no road exists by which the pashm can be brought down by mules or ponies. Consequently it is necessary to use sheep and goats to carry it. These animals are accustomed to live at great altitudes, and when brought down to Rámpur the change of climato often kills a great many of them. The consequent loss to the traders swallows up the whole of the profits on the pashm. With a better road the trade would probably increase.

Pashm.

## Section G.-Means of Communications.

The only good road is the Hindustan-Tibet bridle path which tan-Tibet enters the State at Bhera Khad near Nirth and ends 102 miles Road further on at Jangi.

This road crosses the Sutlei by a bridge at Wangtu and all ravines along its course are bridged where necessary. The following are the stages:-

	I	'rom		j			То	Distance.	Remarks.		
			*****							Miles.	
Nirth	•••	•••	•••	•••	Rámpur	•••	•••		•••	13	P.W.D. rest-house.
Rémpur	•••	•••			Gaora	•••		•••	•••	7	Do.
eora		•••	•••	•••	Saráhan					10	Do.
aráhan		•••	•••	•••	Taranda		•••	•••		14	1)0.
aranda	•••		•••		Paunda	•••	•••	•••	• • • •	5	Do
aunda				•••	Nachár	•••	•••	•••	••	5	Do.
achár		•••	•••		Wangtu	•••	•••	•••	•••	3	Do.
Vangtu	•••	•••	•••	•••	Urni					10	Do.
Jrni Jrni	•••	•••	•••	•••	Rogi	•••	•••	•••		10	Do.
	• • •	•••	•••	•••	Dina	•••	•••	•••	•••	10	Do.
₹øgi .	•••	***	•••	•••	Pángi	•••	•••	•••	•••	8	<b>D</b> 0.
4ngi	•••	•••	•••	•••	Rarang	•••	•••	•••	•••		DWD
Rarang	•••	•••	•••	•••	Pángi	•••	***	***	•••	7	P.W.D. rest-house

For a more detailed description see Appendix I.

### BASHAHR STATE.

.Means of Communications.

The upper road to Sará-

There is another branch of this road, which strikes away to the east from Nárkanda in Kumhársain State, enters Bashahr State between that place and Bághi, and joins the Hindustán-Tibet road near Saráhan. The stages are:—

F	rom				То	Distance.	Remarks.			
Nárkanda				Bághi	•	•••			Miles. 10	Dak bungalow.
Bághi	•••	•••	•••	Khadrála	•••	•••	• • •	•••	8	Forest rest-house.
Khadrála	•••	•••	•••	Sungri	•••	***	•••	•••	11	Dak bungalow.
Sungri	•••	•••	•••	Bahli	•••		•••	•••	12	Do.
Bahli		•••		Taklech	•••	•••	•••	•••	10	Forest rest-house.
Taklech	•••		•••	Daranghá	ti	•••	•••		12	Do.
Daranghiti	•••	•••	•••	Saráhan	•••	•••	•••	•••	11	P.W.D. rest-house.
	<del></del>	·	-		-				<u></u>	<u> </u>

Sungri to Chakrata and Simla. From Sungri a road runs southwards to Rohru (twelve miles), from whence it continues along the Pabar river and on to Chakrata and Musscorie, branching off at Hat Koti, six miles from Rohru, to Simla via Jubbal and Kotkhai.

Other roads.

Other roads are Rohru to Dodra Kawar and on into Tehri Garhwál, Rámpur to Plách, and so on to Sultánpur in Kulu, Jangi to Poo, with a branch from Shaso (27 miles) to Daukar in Spiti, and from Poo two branches, one to the east to Shipki in Tibet and one from the north to Siálkar, and so on into Spiti. All of these are mere rough footpaths and mostly unfit for mules.

Bridges.

Besides the Hindustán-Tibet road bridges, the Forest Department has a few iron bridges. Otherwise jhúlás are used. The jhúlá consists of a rope stretched across the stream with a cradle running along and beneath it, which is pulled from side to side by guide ropes. The main rope in these civilised days is often a steel cable. Formerly it was of local manufacture, made of grass.

Waterways.

Timber is floated down the Sutlej to Rupar in Ambála district, and thence down the Sirhind Canal to Doráha, where there is a Forest Department depôt. There is another depôt at Phillour where wood is caught which has passed the Rupar weir.

Post offices.

There is a postal sub-office at Rámpur and branch offices at Rohru, Saráhan, Nachár, and Chini. There is no telegraph in the State.

## CHAPTER III.—ADMINISTRATIVE.

### Section A.—Administrative Divisions.

For purposes of administration the Bashahr State is divided into three tahsils-Rámpur, Rohru, and Chini. The tahsils are sub-divided into parganas, parganas into ghoris, and ghoris into villages.

Criminal Tabsile.

A ghori is a collection of villages which have a common grazing ground. The villages are often mere hamlets of two or three houses.

Sub-division

In Rohru there are 8 parganas, 26 ghoris, and 174 villages. In Rámpur 7 parganas, 30 ghoris, and 186 villages, and in Chini 5 parganas, 14 ghoris and 63 villages.

Adminis-

The State is under a Manager who has full criminal, civil, Admitration and revenue powers except that sentences of death require the officers, confirmation of the Superintendent, Hill States. Under him are Tahsildars, one for each tahsil with 3rd class three Naib civil and criminal powers. In addition to these, Mián Padam Singh has 2nd class civil and criminal powers. All appeals from the subordinate courts go to the Manager. At head-quarters the Manager has a full treasury, record room, kanungo's office, and judicial establishment. Small sub-treasuries are maintained in the tahsils. There is a field kánúngo for each tahsil. and Rohru have twelve patwaris each, and Chini six. For every pargana there is a headman who is called dashongi in Ohini, and palsara in Rámpur. He is remuverated at the rate of one per cent. of the revenue of his charge. Each ghori has a lambardar who gets three per cent. of the revenue, and each village a chár (chaukidar), who receives one per cent.

No written agreements are to be traced in the Rámpur record office for extradition, but as a matter of practice, except in very serious cases, reciprocity with the neighbouring States is the rule without the Superintendent, Hill States being consulted, though his orders are taken in more important cases.

Extradition.

## Section B.—Civil and Criminal Justice.

Assault and offences connected with women are the commonest. but theft and murder are not unknown. Crime is said to have civil litigation. decreased a good deal during the last ton years, owing to its being more systematically dealt with and more regularly punished than formerly. The most common form of civil suit is that on unsecured loans.

CHAP. III, C. Land Revenue. Under the present administration all the Acts of the British Legislature, so far as they are applicable to the circumstances of the State, are in force, exceptions being the Limitation Act and the Excise and Opium Acts.

British law and registration. There is one Registration office situated at Rámpur. The Registrar is Rái Sáhib Mangat Rám, the Manager, and the Sub-Registrar Kanwar Padam Singh.

### Section C.-Land Revenue.

Tenures.

Proprietary right, as it is recognised in British India, does not exist in Bashahr, but at the same time so long as a zamindár cultivates his lands, and pays his revenue, his status is practically that of a proprietor, except that his power of alienation is restricted. Possession is the measure of right, and hence all village communities are what is known in British territory as bhaiachára. Except for the village site and the grazing ground, there is no shámilát deh or village common land. All uncultivated waste is the property of the State, subject to rights of user enjoyed by the zamindárs from time immemorial. Waste land, when broken up, belongs to the man who breaks it. Hay fields are held in severalty, and are just as valuable as cultivated fields.

Fiscal history.

The fiscal history of the State is as intricate as it is interesting, owing to the light which it throws on the condition of the country in the early period of British rule.

Settlements.

Since 1853 there have been six Settlements within a space of forty years. This lack of continuity can be traced to the constant struggles between the Rája and his Wazírs, which continued until the management of the State was finally taken over by Government.

The Wazirs.

The rise in power of the Wazírs dates from the accession of the present Rájá's father, Mahindar Singh, who succeeded as a minor about the beginning of the present century. During his minority the whole management of the State devolved on the Wazírs. and, when he came of age, he proved to be unfit to exercise full control, so that the Wazírs remained in practically the same position as before. Mahindar Singh died in 1850 leaving the present Rájá a minor. During the latter's minority the first regular Settlement was attempted by Sham Lal, a Tahsildar of the Kangra District, who was deputed by Government for the purpose, but his proposals were never given effect to. When the Raja came of age the Wazirs had been paramount for over forty years and were not disposed to be ousted. Hence there were constant quarrels centred round the system of assessment of land revenue, which gradually resulted in the Rájá's giving way and the Wazirs remaining masters of the situation until the late Tikka Raghunáth Singh assumed charge of affairs.

PART A.

No better description of the various circumstances, which brought about the Settlements, can be given than that contained in Mr. W. Coldstream's review of the Assessment Report on the Rámpur tahsil by Tikka Raghunáth Singh and M. Durga Singh, from which the following are extracts:—

#### Fiscal History of Bashahr State.

- 6. At this important era in the history of Bashahr government, it is well that I should record something of the past fiscal history of the State, which presents many remarkable features and is as remarkable an instance as could well be found of the prevalence of archaic and irregular customs, of grasping greed and oppression on the part of the administration, and of the crying need of the reforming hand of a just administration.
- 7. Before 1854 the cash revenue of the tahsil amounted to Rs. 5,372. "Before the Settlement of Sambat 1910 (Shám Lál's Settlement of 1854 A.D.), the cash revenue of this tahsil amounted to Rs. 5,372. In addition to this each land-holder (asámi) in the State had to pay according to his means certain other things mentioned further on, which were called 18 karáhads or habúbs. Their number was unlimited and large; separate officials had been appointed for the collection of them (habúbs), who went about with a few men with them for the purpose. They also realised their share for their services in addition. When a fair took place at Rámpur in the month of Poh, all the officials assembled there, and made over all their collection to the Wazír of the pargana, who, after deducting his share, paid the balance into the State treasury. If the above income fell short of the State expenses, the deficiency was made up by collecting it proportionately from among the agriculturists. There is no record of the account of the State income for that period from which the total amount of income could be ascertained."
- 8. The karáhads, or miscellaenous cesses, were nominally 18 in number, but really 25. No one paid fewer than 18, but residents in jágírs paid 25. The rapacity and oppression practised under such a system are pathetically summed up in the words of the report.
- "The above articles appear of very little value, but the amount really collected by the officials was practically unlimited. Moreover, there was no proper supervision on the part of the higher officials for the purposes of checking oppression. The value of articles collected by the officials as their share amounted to twice or even thrice as much as collected for the State as karáhads. When the State officials went to any village for collection of the revenues and the 18 karáhads, each of them was followed by about 15 or 20 followers, called piádas (peon) who in their turn collected something from the subjects as their share, in addition what is mentioned above. Even this did not satisfy them. They also exacted from each cultivator separately their food expenses, etc. The cultivators were consequently obliged to complain against the management of the State to the Deputy Commissioner. With the consent of the subjects an order was accordingly issued in 1851, for the introduction of a new system of management."
- 9. The regular assessment of Rampur tahsil was first made in 1851-52, by Munshi Sham Lal, an official specially deputed to the work. The assessment was Rs. 11,845, and Rs. 1,977 cesses, total Rs. 13,801. It was based on the seed measurement common in these hills of jun, patha, and he estimated an area equal to 93,948 bighas of 900 square yards.

CHAP. III, C. Land Revenue.

Mr. Coldstream's description of the Settlement in R4mpur tahsil.

Karáhads.

1-52, Sham Lal's The assessment.

BASHARR STATE.

CHAP.

and the low rate fell at two armas per bigha on the cultivated area. It abolished the 18 karáhads or cesses; was completed, or nearly so, in 1852, not worked.

Land Revenue. Shám Lál's assessment.

Notwithstanding the extreme lightness of the assessment the settlement found no favour, and lasted only a year or two. The fact was that a cash assessment and the abolition of the karáhads with the unlimited opportunities for plundering the people did not suit the Wazírs and jágirdárs.

Lord W. Hay's assessment. 10. It appears that in 1856 new rates were fixed at a conference held at Simla, at which the Raja and representatives of the people were present. The new jama was reduced by Lord W. Bay from 25 per cent. of the gross produce as fixed by Sham Lal to 15 per cent.

The assessment amounted to Rs. 9,015-4-0 for Rampur tahsil and was fixed for three years, cesses were fixed at 16 per cent.—Rs. 1,442; total Rs. 10,457.

It seems that, although the assessment was extremely light, it was distasteful to the Wazirs, who had always objected to money assessment, because, as above said, it at once stopped their indirect gains which formerly swelled these incomes. (P. Moti Lal's note printed collection, page 8). The Rájá professed to approve the money assessment, but secretly encouraged the Wazirs to oppose it. On the outbreak of the Mutiny the Raja issued orders in favour of reverting to the old system of collecting the revenue. He justified this action by saying that the principal god of the country had expressed an opinion that the cholera, which was then raging, was solely attributable to the money assessment. Both systems appear to have been enforced for a time, and the accounts fell into confusion. The feeble Raja again espoused the money assessment. The Wazirs resisted it in their private interests; and the question of the settlement was one of the principal points in the disputes which distracted the country. On reference to Government the Superintendent was directed to explain to the Raja that the Commissioner objected to coerce the Wazirs, or to enforce the money assessment, however advantageous such a system might in reality be to both parties.

11. In August 1853 the zamindars petitioned the Superintendent on eleven points, one of which was that the old settlement should be reverted to.

The representatives of the "Dum."

12. In April 1859 Mr. Barnes visited Bashahr with a view to composing the discordant elements in the State. In his No. 122 of the 30th April 1859, he describes his proceedings. The complaints of the people as to the land revenue administration, he thus summarises:—

"Their statements were unanimous. They said that their country was wild and secluded. Except along the valley of the Sutlej there was no traffic, and the substance of the people consisted of their crops and their flocks, which, owing to the want of markets, they could not readily convert into cash. Money was a scarce commodity except along the line of trade and their dealings among themselves were almost limited to exchange. In consequence of these incidents of their country the Government revenue had always been levied partly in kind and partly in cash. They could easier pay a heavy revenue in this way than a light consolidated sum in money. From the earliest days of the Bashahr principality the State had been supported by this primitive mode of revenue. The Raja had kept his Court, and the people had lived contented under a system which, however rude and complicated to British ideas, was yet the best adapted to the necessities of the country.

In 1851 the British Government, considering that the present Raja was a minor, had deputed an experienced Tahsildar, by name Sham Lal, to make a land settlement in money, consolidating all miscellaneous imposts and fixing upon each peasant a sum in cash proportioned to his means and the extent and quality of his land. From this time the revenue has been thoroughly disorganised. They themselves were reduced to poverty. The Raja's treasury was notoriously empty. Constant demands were raised against the "Dum." them; revenue emissaries were always harassing them, and they were in utter perplexity, ignorant of their accounts, and never feeling secure that their obligations were discharged. Of late years conflicting orders have been issued. At one time Sham Lal's settlement has been set aside and a partial return made to the old system, with the difference that the tribute to the British Government of Rs. 15,000 a year, which is levied ratably from all the zamindárs, was increased 50 per cent. or to Rs. 22,500 a year, in order to raise funds for the State expenditure. They had paid this assessment for a year without complaining but, seeing that the Raja was no richer, while they were ground to the dust, they had determined to rise, partly to obtain a complete return to the ancient system of revenue, and partly to punish those kárdárs, who had spared neither them nor the Raja, but had plundered both. Their demands for the future were :-

III, C, Revenue.

The repre-

"1st.—The ancient system of revenue.

\* 2214 \* 122 \*

"It was after much discussion and many public meetings that these demands were elicited. The Raja sat by my side, while the people narrated of the ancient their grievances, and seemed to take an interest in the proceedings. With system of revenue. his consent the wish of the people for a return to the old system of revenue was conceded, with this provise that, if the income proved insufficient for the expenses of the State, the people should make good the difference by a ratable levy, for which the fixed character of Government tribute already assessed upon them afforded a good foundation. The people themselves proposed this rule, anticipating apparently that there would be a deficit.

"This system is avowedly rude and cumbrous. The revenue is made up

civilized part of India. But we must not judge of Bashahr by ordinary

Concession

rules of political economy. There can be no comparison between the advantages of a fixed money assessment and multiplied cesses, levied partly in cash and partly in kind. But, in the first place, a barbarous race of mountaineers in a remote and secluded part of the Himalaya is not able to discriminate correctly between conflicting systems of revenues. They prefer what they are best accustomed to, however opposed to their real interests. Moreover, it is not possible to work a foreign system by such means as Bashahr can supply. A money assessment to be popular must be fairly and evenly distributed, not only between different parganas and villages, but between man and man. We can effect this object with our elaborate machinery and the people appreciate the advantages of a fixed and definite demand. But when so much depends upon equality of rates and a careful classification of soils, we cannot trust the loose, unscrupulous and uneducated agents of a State like Bashahr. The fact is abundantly proved by the disorder that has prevailed ever since the attempt was made. Add to this the rude and inaccessible character of the country, the imporfect circulation of coin, the strong attachment of the people to the old system, the opposition of all classes, and

it will be seen that Bashahr is not prepared for a money assessment; or, if such a system must be introduced, we must appoint our own officers and entirely sweep away the native agency. One of two alternatives lies before us, either we must adopt the ancient system of the country and ad-

Reasons for of various imposts, which would be intolerable to any land-holder in a more the same.

Land Revenue. Mr. Barnea's assessment. minister it by native officials, or we must be prepared to assume the entire management of affairs, to supersede the Raja and his Wazirs, and to import our own agents. A mixed system will not be successful, as the result of the last eight years has proved."

13. Government approved of Mr. Barnes's proposals to revert to collection in kind (Secretary to Government No. 559 of 7th May 1859, to Commissioner, Umballa.)

While it was then considered necessary, in order to quiet the apprehensions of the people and to lay anew the foundations of settled government in this distracted State, to revert to the old and cumbrous assessment of the revenue in kind (to a large extent) it was confessedly a stop of a temporary and provisional character. Mr. Barnes, while he admitted that the exertion made to uphold Sham Lal's assessment of 1851 was one of the principal causes of the rebellion, and stated that the people there "shudder at the very name of paimaish," and connected the idea with oppression and misrule, yet distinctly declared "that at a more opportune time the experiment should be renewed," and was, in his opinion, the one thing necessary for the complete organisation of Bashahr. "But the measurements," he added, "must be made under proper superintendence, the returns must be well tested, and above all the demand must be distributed with great caution."

14. In the report to Government, from which the above is taken, Mr. Barnes gives an account of the archaic revenue system of Bashahr (paragraphs 7 and 8 of Commissioner Umballa's No. 312 of 28th November 1859, to Secretary to Government). Mr. Barnes's settlement was Rs. 5,372 cash and the 18 karáhads, which was an unknown amount. "At first," he said, "no man's burden is grievous, although some are much lighter taxed than they should be."

Mr. Mac— Nabb's assessment "Bandobast Sambat— Tentis."

15. In 1874 (by rúbkar of 2nd November 1874) Mr. J. W. MacNabb issued orders for a new settlement, which was carried out under the supervision of the Wazírs, who were to be assisted by six respectable men from the 6 "khunds," or remote parganas of the State, viz., Atharabis, Pandrabis Bhabah, Rajgraon, Shua, and Tukpa. This is known as the settlement of "Sambat Tentis," and has been in force up to the introduction of the present settlement now under review.

It amounted to Rs. 26,295 and Rs. 2,854 sewái, total Rs. 28,649. The cash payment was Rs. 13,640 and commutations for payments in kind were Rs. 8,911. Rupees 3,744 was muáfi.

Abolition of karáhads.

The cash payment, therefore, rose from Rs. 5,372 to  $2\frac{1}{2}$  times the amount. In this settlement of Mr. MacNabb's only five karáhads were retained, viz., Mel including soja, or a cess in kind of wheat, rice, másh; Bagra, a cess on all other (inferior) grains; Pinti, or a cess in kind of ghi, and Khora, a cess in kind of gur. The value of the five payments in kind thus detailed was in each case calculated and the zamindár had the option of making these payments in kind, or in the fixed cash equivalent. It would appear that the jágirdars, not content with the five karáhads gradually imposed all the other 13 Karáhads on their tenants—a striking instance of the unblushing rapacity of this privileged class.

#### PRESENT SETTLEMENT.

16. The measurements of the Rámpur tahsil have been conducted on the Government system, and by fairly competent agents. It was well commenced under the superintendence of Munshi Arjan Dás, whose work I had the opportunity of inspecting in 1888. But except three large villages the whole has been completed under Mián Durga Singh, Superintendent of Settlement,

He had under him Pandit Hem Raj, who had had experience in the Khaneti Settlement and has been here throughout the settlement, 5 munsarims and 31 Patwaris. The munsarims were mostly from the Ráwalpindi Settlement, and the patwárís were all, except seven, natives of the State, trained in the Government School of Kot Khái, which, under the mastership of Bishen Das, has given a useful education to so many hundreds of hill men.

CHAP. III, C. Land

Revenue.

20. The total cultivated area amounts, (as above said), to 189,001 Total as sessment. bighas of 900 square yards.

Total as-

The total revenue assessed on the tahsil is as follows:—

								Rs.
Land re	venue	**1	•••	•••	•••	•••	•••	28,741
Sewai	944	***	•••	•••	•••	•••	•••	7,163
					,	[otal	•••	35,904

which gives an all-round rate of 4 annas 1 pie.

All-round

This is a moderate rate enough, but in fairness there must also be rate. taken into account the fixed labour as begar which is here, as elsewhere, an obligation attaching to the land.

Begár.

21. Now this obligation was under previous sottlements a very pppressive one. Each málguzár, except those who were exempted, had to render to the State no less than six months' personal service at Rampur or the "chaukis."

In the present settlement this six months' service has been reduced to one month, and this is one of the wisest and most beneficial steps taken in the present settlement.

The obligation to State service is thus distributed—

Rámpur Chakri Cultivate Rája's land Serve at chaukis, and serve m	nastidárs	_	***	•••	2,258 678 318
Totally exempt from begår	•••	т	otal	•••	3,254 897
		T	otal	•	4,151

The report at paragraph 41 only gives the number (2,258) of those who do begar at Rampur, the head-quarters of the State; besides these, others cultivate the Raja's land and serve at the chaukis and render service to muafidars to the number of 996. The sums payable in lieu of service if the zamiudar did not go and do his "chakri" varied from six to twelve rupees, average nine, as shown in paragraph 41 of the report.

The service of zamindars in this way can hardly be estimated at less than Rs, 2 a head per mensem. To the land revenue therefore must be added the value of services exacted on 3,254 holdings. This at Rs. 2 per holding would be Rs. 6,508, a sum which raises the incidence on the constituted area from 4 annas 1 pie to 4 annas 11 pies.

Rs. 2 per mensem is, however, a very low estimate for value of services (no food or clothing is given by the State to those serving). The local rate of labour is 2 annas 6 pies per day, and the commutation rate for sbsence is fixed at 4 annas a day or Rs. 7-8-0 per month.

# CHAP.

Revenue.

29. The cesses (sewai) amount to 25 per cent. on the revenue and are as follows (see paragraphs 79 and 80 of report):—

	, -		-						Rs.
1.	Rasaiki (a	relia	rious im	post fo	or the S	aráha	n templ	e)	3
2.	For collect	tion o	f revenu	o, hit	herto p	aid to	the W	azírs	10
3.	Zaildári			•••	***	•••	***	•••	1
4.	Lambardá	ri	•••	•••	•••	•••	•••	***	3
5.	$m{P}atwcute{a}r$	•••	•••	•••	•••	•••	•••	•••	5
6.	Chahr (fo	r cha	ukidár)	•••	•••	•••	•••	•••	1
7.	Hospitals	•••	•••	•••	•••	•••	***	•••	` <b>1</b>
8.	School	•••	•••	•••	•••	•••	•••	•••	1
									_
							Total	•••	25

30. Ten per cent. was paid to the Wazirs for collecting the revenue and paying it at the tahsil. They will probably not now receive the whole of the allowance, some of which should go to the expenses of the tahsil. And here it should be noted that one of the most important and radical changes which has been introduced in connection with the present Settlement is the alteration of the political position of the Wazirs, and their being relieved of the fiscal and judicial duties.

What a power in the State they have hitherto been is well known to those who have had the opportunity of studying the political history of Bashahr. While they have done much work for the State, and often good work, that history tell that their influence has in times past been, at least sometimes, a serious hindrance to the administration.

\* \* \* \* \* \* \*

81.. In the foregoing paragraphs I have treated only of land revenue proper and stated cesses and the prescribed "begar," or "misl châkri," now reduced to one month per annum for each holding. It must be mentioned, however, that while a very great step has been taken in the abolition of 18 (or even, as sometimes stated, 25) karahads or miscellaneous imposts and the reduction of the misl châkri or personal begar service for 5 months in the year, still the State wishes to retain the right to make certain occasional demands, other than those already treated of, on the time and labour of its subjects and these have, of course, to be considered in estimating the incidence of the revenue and the ability of the people to pay the regular yearly demand.

Phants.

4. The occasion on which phants (occasional collections for State purposes) will for the future be levied are now limited in the Tika's report to 7, described at paragraph 87 of the report, only two of them, viz., "Jag" and "first marriage of Tika Sahib," as well as "the marriage of each daughter of the Rájá," are the occasions of really heavy imposts, and if the principles raising the sums absolutely required, laid down in paragraph 87 of the report, are faithfully adhered to, the hardship to the zamíndár will be minimised.

It is said that a Jag would cost this tahsil, if contributions were collected according to ancient customs, Rs. 41,000, that no Jag has been celebrated for some 150 or 500 years, nor is there any immediate prospect of one. For "marriage of Tika," "senárbandi" the necessary ceremonies have already been performed for the present generation.

PART A.

Mián Durga Singh has calculated that these occasional cesses impose an average additional assessment burden of Rs. 3,321 which would raise the revenue nearly another 11 per cent. The State will, I trust, learn to look with disfavour on and ultimately dispense with these extra imposts.

III, C. Tànd Revenue.

34. I have observed during my tour in the State (e.g., at Taklich, Mashnu, Daran, Bahli, Chora) that there is a kind of begar still levied begar, called Ganwsar begår, which consists of begår service to travelling officials, posts, etc. This kind of begar is for the future stopped except to the extent that Government and State chaprassis will be allowed a coolie to carry their bundles, when they are on the move. But, as it is necessary to keep up a certain amount of it, I think the villages liable to furnish it should have a deduction in their revenue, as well as have their regular service begår (misl chåkri) remitted.

Ganwaar

Wazírs and Munshis should no longer be allowed bhoj begár. Munshis are now to have a small travelling allowance.

35. Another kind of begår is called batrauli, or hallah ka begår Bata and it is taken from each Brahmin, muáfidár, and all. It is useful when a begår. road has to be constructed or a bridge. But it has been greatly abused; batrauli for the erection and repairs of State houses has been a serious burden. For the future this kind of begår should be called out only on important occasions, such as construction and repairs of bridges; camps of high Government officers; at State marriages; and it should only be called out by State orders. Jagirdars should not be allowed to take batrauli. They have sometimes been great offenders, and have taken doah or choah, (two or three begaris from a house instead of one) for building a house.

Batrauli

86. All lands should bear the burden of begar whether muaf or khalsa.

In the new settlement the amount of begar which jagirdars and muafidars are to be allowed has, I understand, been fixed. They will be allowed begår as before for cooking and drawing water and this begar service will be counted as chákrí begár rendered to the State. The limit is one month's service from a household. Those who give begar service to the jágír and jágurdárs will not work for the State and vice versa. In a wazíri or jágír estate or tract some of the zamindars do work for the State and some for the wazír or jágírdárs.

9. It will be very important that the State should watch and check the future employment by its servants or by wazirs and jágírdárs of "batrauli" and "ganwsar" begár.

Vigilance necessary to check unauthorised continuance of begar.

The new assessment and settlement have been on the whole well received by the people. Complaints of wrong measurements and of the people. hard assessments there have been of course; but no loud or clamorous disapproval; several complaints preferred to me have been sent for disposal to the Tika, and I hear there are some 70 petitions regarding the settlement under disposal in the State office: no doubt these will receive careful attention. I have laid myself out as I have passed through the tahsil, both in the valley and on the upper ranges, to ascertain how the people liked the new settlement and to hear all objections.

Attitude of

CHAP.
III, C.

Land
Revenue.

Attitude of the people.

Many persons have been definitely asked about the new settlement and their statements have been recorded from march to march from Gaura to Wangtu and back to Baghi. The majority of them have appeared before me, and many of them been questioned by myself. I find that out of 49 thus questioned 34 professed themselves contented or pleased with the new Settlement, while 15 said they disliked it.

\* \* \* \*

General conclusion for confirming the assessment and reasons.

In view of the facts, first, that the incidence of the assessment per head of population and per acre of cultivation has fallen; second, that the percentage of enhancement is moderate while the value of produce has risen, and the cultivated area has increased; third, that the incidence of the assessments including cesses (see statement), per bigha of cultivation is less than that in Kulu, Kot Khái, or Spiti; and per head of population less than in the two former apparently; fourth, that the assessment is calculated (though I am not sure how much reliance is to be placed on the data for this calculation) to fall at less than 10 per cent. of the gross produce of the land of the taheil; fifth, that, to put it moderately, a considerable portion of the people are on the whole not discontented with, the new settlement (which is a good deal to say considering what Mr. Barnes recorded as to the feeling of the people as to pamaish in 1859), I find good ground for sanctioning the assessments (which have already been realized for three crops) and approving the operations in general up to date, subject to my remarks as to begår above recorded, and as to the claims of the wazirs, jagirdars, and muafidars which are still pending, and regarding which i have had an opportunity of conferring with the Tika.

Karahads.

The following is a detail of the kardhads mentioned in paragraph 8 of the above.

1. ' Khora, apricot oil.

2. Pinti, ghi.

3. Batlohi, spirits of grain.

4. Shiu, spirits of grapes.

5. Dulgi, spirits of a forest tree called khim.

6. Hatangnan, elephant's expenses.

对"是" \* 产品流流

7. Ghortangnan, rent for gharat or water-mills.

8. Sarkhan, stable expenses.

9. Manden, tirni or tax on flocks.

10. Poksha or Khadu, tirni taken in sheep and goats and not in cash.

11. Dhalbaya, 1 anna per house taken at the Dhal mela.

12. Kothipavali, expenses of bara or khud kasht land, taken from cultivators, such as deota and festival expenses, cash 2 annas to 4 annas per house.

13. Mel, share of grain.

14. Karáhads, cash taken according to status of individual.

15. Phag, or Holi expenses.

16. Puthi un, a share of wool taken in Chet and Bhádon from those who had more than 40 sheep and goats.

Cholumang, assessment to pay for the Rájá's wardrobe. 17.

18. Jakat Chowdry, payment for servants of Zakat con-This pay was recovered by phant from the zamindárs.

CHAP. Land Revenue.

Heru, State gamekeepers' pay recovered from villagers. 19.

20. Darai Rámpur, expenses for the musk men.

- Cholti, Kárdárs and Wazírs' money levied on the 21. zamindárs.
- 22. Muri, muri (dried wheat or barley) taken by the people in grain.
- Indrangnan, cash Re. 1 to Rs. 4, realised from the 28. zamindárs.
- 24. Rasaiki, expenses of Saráhan temples taken in cash.
- Chhelu, small goat Re. 1 or Re. 1-8-0 given for Saráhan temple.

The special occasions on which the phants referred to in paragraph 32 are levied are :-

Phants.

The jag ceremony at the Saráhan temple. This involves 1. a large sacrifice and feeding of the poor. It takes place at very long intervals.

First marriage of the Tikka Sahib, and the marriage of each of the Dei Sáhibás (Rájá's daughters).

Funeral of the Rája or Tikka (ghami kalán).

- Investiture of the Tikka with the sacred thread (zindrbandi).
- Accession of a Rájá (masnad nashíni). 5.
- Birth of the Tikka, or heir-apparent.

There is in addition to these an ancient impost of two anna per málguzár when the Rája or Tikka goes on tour in the parganas.

Rohru

The assessment of the Rohru tahsil previous to Sham Lal's tahsil. Settlement was Rs. 6,617 in cash and the eighteen kardhads. Begar was the same as in the other two tahsils, six months for each person assessed to land revenue, with a fine of Rs. 3 per month for default.

Shám Lál assessed at Rs. 16,659 on an estimated area of 81,790 bighas. Lord William Hay reduced to Rs. 9,674 retaining most of the 18 cesses. Mr. Barnes restored the original demand Mr. MacNabb assessed a lump sum of Rs. 19,332. and the 18 cesses.

This was enhanced in 1890 at Tikka Rughnáth Singh and Mián Durga Singh's Settlement to Rs. 25,528, plus cesses at 22 per cent. which amounted to Rs. 5,610. The revenue demand worked out to an all-round rate of Re. 0-2-6 per bigha and was calculated to represent 30 per cent. of the net assets.

Begár was fixed at one month, with a fine of four annas a day for dfeault. Cesses are the same as in Rampur except that the rasaiki was not levied at sottlement.

EHAP.
III, C.

Land
Revenue,
Chini
Tahsil.

The following table gives the various assessments of the Chini Tahsil:—

	Cash.	Cesses,	Total.
Before Sambat 1909 (A.D. 1853)	Rs. 7,809 16,655 16,797 7,809 12,892 10,422	1,728 18 karáhads. 1,363	19,319 12,525 14,255 13,015

Sham Lai's area was 30,872 bighas and the incidence fell at eight annas and seven pies per bigha, or annas 10, including cesses. The area was only roughly estimated with reference to seed measures and was not actually measured.

The measurements in 1894 gave a total cultivated area of 47,770 bighas. The incidence worked out at two annas and ten pies per bigha, and three annas and seven pies including cesses.

Cesses are the same as those in Rámpur. As elsewhere State begár was reduced to one month with a fine of two annas a day for default, additional begár being liable to be taken for repairs to roads and bridges, provision of coolies for officials and travellers, and for special State requirements at marriage and funeral ceremonies. The circumstances of Chini tahsil are somewhat peculiar, as in some parts of it sufficient grain is not grown to support the population. The inhabitants of this tahsil are nevertheless on the whole better off than those of Rámpur and Rohru.; Good profits are made in trading, they have plenty of cattle, and they make a considerable income from fruit and forest products, as well as from wool and homespun cloth.

Soil rates.

The following statement shows the rates for each class of land in the Rohru and Rámpur tahsils. Soil rates were not worked out for Chini. No kind of uncultivated land is assessed in any tahsil.

Class of S	oil.	Rohru.	Rámpur.	Remarks.		
Kíar, 1st Class Kíar, 2nd Class Bákhal, irrigated Bákhal, 1st Class Bákhal, 2nd Class Kárali, 1st Class Kárali, 2nd Class		Rs. a. p.  0 7 6 0 5 8  0 3 0 0 8 0 0 1 6 0 0 6	Rs. a. p.  0 10 6 0 7 6 0 4 6 0 8 9 0 8 0 0 1 6 0 0 9	Fully irrigated. Less irrigated. Partially irrigated and manured. Fully manured. Partially manured. Ordinary barani. Poor class of barani.		

PART A.

Holdings average 33 bighas in Rampur, and 24 bighas in The bigha is the ordinary kacha bigha of which 51 go to the acre.

CHAP.

Miscellaneous Revenue.

Holdings.

of land reve-

The only revenue assignee in the State who is called by the pame jágírdár is Mián Padam Singh, the Rájá's son. The land for which the assignment is made is his own property, and he Assignments holds this free of all revenue or other tax.

Other assignees are Brahmans, the three Wazir families, kárdárs of temples, and people who have rendered the State good These are popularly termed jágirdárs, but officially muáfidárs. They are entitled to hold the whole or a certain portion of the land owned by them revenue-free. But they are expected to make contribution according to their means in common with other land-holders on special occasions such as the accession of the Rájá, marriages and funerals of members of the ruling family, etc.

### Section D.-Miscellaneous Revenue.

A tax of four annas per bigha is levied on all poppy cultivation, in addition to the land revenue. There is no restriction on the amount of opium which persons paying this tax may possess.

Excise Bys.

Wholesale licenses at Rs. 10 per annum are also issued to persons desirous of buying or selling opium wholesale. The bulk of the opium purchased by such person is exported.

In addition there are two retail shops for sale of opium and charas at Rámpur and Rohru, which are auctioned annually.

There are no restrictions of any kind in Chini tahsil: in the other tabsils there is a limit of 3 tolas for possession.

Hemp is not cultivated in the State. It grows wild in some parts. Charas used to be imported from Yarkand and Ladákh, but nowadays it is brought up from Hoshiárpur.

There are four stills for the manufacture of country liquor at Rámpur, Saráhan, Rohru, and Bághi. These are auctioned annually, and the distillation of spirit elsewhere than at these stills is prohibited. With the exception of this prohibition there is no restriction of any kind as to possession, transport, or import. In tahsil Chini and part of tahsil Rohru the people may manufacture and consume liquor as they please. In Chini there are said to be three kinds of liquor: (1) a kind of wine made from grapes by fermentation, (2) lugri, or beer brewed from honey and other ingredients, (3) spirit distilled from barley or koda. Of the latter there are two qualities, phul the first distillation, and rashi the

Liquor.

Hemp

CHAP. III, P. Public Works.

Liquor.

second distillation. The price of *phul* is four annas a bottle, and of rashi one and a half or two annas. Grape wine costs eight annas a bottle. At the Chini Settlement it was estimated that Rs. 19,000 were spent in a year on liquor in that tahsil, an average of Rs. 3-12-0 per head of the male population.

There is no special Excise establishment. The work is done by the ordinary Revenue staff.

The income from liquor shop licenses for six years from 1900 to 1906 has been Rs. 8,053-9-0, and from drug shops for the same period Rs. 1,584-5-8.

Stamps.

Stamps are managed in accordance with Act VII of 1870. Labels are not used. Sheets are impressed with the various values locally. The values of Court fee stamps are one anna, six annas, eight annas, twelve annas, and from one to twenty-five rupees.

Non-judicial stamped sheets of the same values are impressed in the same way and issued.

Receipt stamps are issued for the values of one, two, four, eight, and twelve annas, and from one to five rupees.

Manufacture of stamps. The impression of stamps is done with special dies, and in different colours for each description of stamp. Formerly State postage stamps were manufactured by the same process, and there is still a large stock of these in the State treasury. A certain number are sold from time to time to stamp collectors and dealers, but they have little value, as, although further manufacture is supposed to be prohibited, the original dies have not yet been broken up.

# Section F.—Public Works.

Hindustan-Tibet road. The chief works in the State are the Hindustan-Tibet road, and the bungalows connected with it. These are under the control of the Imperial Public Works Department.

Rámpur palaces: The earthquakes of 1905 and 1906 laid most of the town of Rámpur in ruins, and did considerable damage to the Rájá's palaces of which there are two. One, the more ancient, overhangs the river and was evidently built originally as a stronghold. It is at present occupied by the widows of the late Tikka Raghunáth Singh. The other palace is close by on the opposite side of the Hindustan-Tibet road. It has a wider court-yard and was probably more commodious originally, but the earthquakes have destroyed a good deal of it. Both, buildings have some well carved wood work.

PART A.

A third palace in Rampur is the Shish Mahal, built by the late Tikka. Its upper storey, consisting of a large darbar hall and a smaller room, is used as a rest-house for European visitors, and the ground-floor is the State treasury and mál-khána.

CHAP. III, I. Education Literacy.

The State is at present (1908) doing a lot of building at Rámpur. The programme includes a new court-house and treasury, a rest-house for European travellers, a school, a dispensary, jail, and a serái. The two first named have been completed and the others are under construction. A trained overseer is in charge of the works.

Other buildngs at Ram.

Probably the most interesting building in the State is the Rájá's palace and temple to Bhima Káli at Saráhan, parts of palace. which are supposed to be at least 2,000 years old. Admission to the palace is jealously guarded, and it is said that no European has ever entered it, and no subject of the State who lives on the Simla side of the Nogli khad. Only the Raja, his family, his Kanawari servants, and the temple officials have ordinary access to the building.

Barahan

# Section H.—Police and Jails.

Twelve constables and a sergeant of the Punjab Police are stationed at Rámpur and are under the control of the Manager.

There are no other State police, and no other thands.

If a serious crime occurs, the matter is reported by the local tahaildar, and the police go out from Rampur to investigate it. Crime is, however, rare on the whole.

There is one jail at Rámpur.

# Section I.—Education and Literacy.

There are three schools in the State-an Anglo-Vernacular Middle school with 112 scholars and a Hindi school for religious instruction with 32 scholars at Rámpur, and a Primary school with 27 scholars at Rohru. The Missionaries also conduct a school at Chini.

Education is in a backward state, but efforts are being made to push it forward. The staff of the Rampur school has been strengthened, and when the new school buildings are completed. there will be accommodation for a large number of boarders.

There is a printing press at Rampur, which is mainly used for official purposes.

## Section J.-Medical.

CHAP. III, J. Medical. There is a State dispensary at Rampur in charge of a Hospital Assistant, and a Forest Department dispensary at Chini. The principal diseases are malarial fever, pneumonia and venereal affections. The climate of the State is good on the whole, but parts of the Sutlej and Pabar valleys are unbealthy. Epidemics of cholera and small-pox sometimes visit the warmer parts of the State.

Vaccination is performed by Government vaccinators, who tour periodically.

In Chini the Lamas are consulted as physicians, and elsewhere there are a certain number of *hakims*, but a great many people still pin their faith to charms and incantations as a cure for their various ailments.



# CHAPTER IV.—PLACES OF INTEREST.

CHINI

A village between Rogi and Pángi on the Hindustan-Tibet roadIt is the head-quarters of the tahsil of the same name, and has a
handsome tahsil building constructed by the late Tikka Raghunáth
Singh. The Moravian Mission has a station here. The village is
situated about a mile from the right bank of the Sutlej and 1,500
feet above it. Its height above the sea level is 9,085 feet. The
village is surrounded by vineyards, which are protected from the
ravages of bears by large dogs specially trained for the purpose.
The surrounding scenery is especially grand. On the further side
of the river the main Himalayan range rises to a height of 21,000
feet above the sea level, covered with perpetual snow. The highest
peak is called Kailás, or the heaven of Mahádeo. Chini was a
favourite resort of Lord Dalhousie, while Governor-General. It
lies beyond the range of the monsoon and possesses a dry and
bracing climate.

The only place in the State, which can be called a town. It is about 3,300 feet above the sea level, on the banks of the Sutlej, some seventy miles from Simla. The town is surrounded by cliffs which confine the air, and render the place very hot in the summer. A number of down country merchants have shops here, and three large fairs are held in the year to which produce of all kinds is brought from Kanáwar, Spiti, Ladákh, Tibet, etc. The town is famous for its shawls, the well known Rámpur chaddars, though this industry has declined somewhat of late years. Rámpur is the capital of Bashahr and the head-quarters of the State administration. The Rájá has a palace at the north-east of the town, where he sometimes resides in the winter, his principal residence being at Sarahan.

RAMPOR.

There is a State rest-house at Rámpur, and an iron bridge over the Sutlej. There is also a P. W. D. rest-house a mile beyond the town in the direction of Gaora.

#### SABAHAN.

This place is twenty-four miles north of Rámpur on the Bindustan-Tibet road and 4,000 feet higher above the sea level. It is the chief place of residence of the Rájá, and has some picturesque buildings in the Tibetan style with handsome carving. The well-known temple of Bhima Káli, described above, is situated here. Sarahan is said to mark the northern limit of the Brahmans, none of whom are to be found beyond the town. It is a stage on the Hindustan-Tibet road, and has a P. W. D. rest-house.

Places of Interest.



### APPENDIX I.

#### HINDUSTAN-TIBET ROAD.

# Length of Marches and Rest-house Accommodation.

SIMLA TO NARRANDA.

Is well known. See page 2 below with regard to tracing the course of the Sutlej in the view from Narkanda.

THANADAR.

Eleven miles. Easy rickshaw road; beautiful forest almost all the way.

Two rooms 14' × 12.'
Two bath-rooms.
Public Works Department.

From about the 46th mile the Sutlej westward, near Luri, can be seen; and it is interesting to remember that it is 7,000 feet below Narkanda, which is also visible at the top of the beautiful sweep of hill and forest, and to realise that one can see this height presented in so small a space. And it is still more interesting to think that, compared to the heights and steepnesses to be seen further on, culminating for instance at Rogi, this Narkanda scenery is like rolling downs, open and wide.

Nights.
Two rooms 18' × 16' and 14' × 12'.
Two both-rooms.
Public Works Department.

Ten miles. Steady descent for 4,800 feet, grade about 1 in 11, feasible for rickshaws; first part through forest with a wonderful look down on to the Sutlej in the direction of Nirith (i. e., upstream). Nirith is very hot, it is best to go down in the afternoon.

RAMPUR CITY.

"Shish Mahal," the
Raja's guest-house:—
Two large rooms in upper
storey, used as bedrooms; two in lower
storey, generally full
of old furniture.

Twelve miles. Road is along the Sutlej a hundred feet or two above the water; very hot; suitable for rickshaws. There is a good garden round the "Shish Mahal." Probably the building will not be in order for use, as it was damaged in earthquake. I inspected it in April and found it was possible to repair it at small cost and told the Tika Sahib and the Wazir of Rampur on the spot exactly what was required.

One bath-room only, and inconvenient in verandah of lower storey.

If it is necessary to stay at Rampur, probably tents must be used.

All at present out of repair from earthquake.

Public Works Department rest-house, one mile further on, was destroyed in earthquake and is being tebuilt.

Apper dix I.

GADBA.
One room 17' × 12'.
One dressing-room.
One bath-room.
Public Works Department.

\* See Public Works Department paper No. IV.

SARAHAN.
Two rooms 14' × 11'.
Two dressing-rooms.
Two bath-rooms.
Public Works Department.

Eight miles. A steep climb—hot, and to be done in the early morning—of some 3,000 feet, at about 1 in 8; steeper, 1 in 5, in part; not feasible of course for rickshaws. Road leaves the Sutlej a little beyond the site of the Public Works Department rest-house.

Above the Public Works Department resthouse, up on the hillside, and taking off from the existing road between the city and the Public Works Department rest-house, it is interesting to see a well-graded diversion, half cut into the hill, called Balku's line. He was a District Sub-Overseer, who turned out the villagers and started this diversion without authority, but notable, it is believed, in two other ways,—that he was first to venture on the Wungtu cliffs,\* and that he shot his own brother willingly in defending the Treasury at Simla in the Mutiny.

Eleven miles, but a long march as the road dips deeply to the Mangalad Nullah and climbs steeply from it again. The upper road via Baghi rejoins the main road in this march a little beyond that nullah. Sarahan is a good place for a halt-a hillside which for these parts slopes gently, and is therefore open and The Raja's summer palace—his cultivated, "Camp Palace" he calls it—is a couple of hundred feet above the rest-house. Above that again are fine woods, leading up eventually to the beautiful "Pari Pahar," the Fairy Mountain, which is clear from Narkanda (and from Elysium Hill at Simla) with its snow peaks more fantastic perhaps than any others nearleaning all northward, one behind the other, exactly like long frozen waves. It is interesting to note from Narkanda that those peaks (which form the extreme right of the snow view from the Narkanda bungalow) are on the nearer side, the left bank, of the Sutlej, and that the marvellous deep cut of the Sutlej is between them and the other snows. From Sarahan, however, one sees nothing of this snow, or only the lower parts of it, though beautiful peaks on the other side of the river are visible, some extraordinarily sharp and jagged. condition is being approached in which the hillsides are so steep that, though at the foot of the highest peaks, one can see nothing of them but the merest tip now and again, white over the grass hillside, starting against the sky, and astonishing one by its closeness' as in the curious example at Urni.

## BABHAHR STATE.

TABANDA. Two rooms  $15' \times 14'$ . Two dressing-rooms. Two bath-rooms. Public Works Department.

Fourteen miles. A long march with many Appendix I. ups and downs and a steep climb at the finish, but through beautiful scenery. It is well to arrange for a meal half-way and to allow plenty of time for the last bit. The road is all high and cool, on north slopes and in woods, and a whole day can be enjoyably spent on the journey.

Taranda is a small spot—just room for the rest-house on a shoulder which immediately below goes steeply to the Sutlej; no doubt this shoulder once stretched at little lower level than the bungalow, right across the valley, and was one of the bars which the Sutlei has cut through.

Taranda is not worth a halt perhaps, but there is a beautiful view, if one is fortunate enough to have a clear sight of it, of a peaked snow hill, framed in by the dip of the Sutlej Valley away to the east.

by steep stairways, of 1,500 feet, and it is well to send ponies on to the nullah, from which

Nine miles but with a descent, much of it the gentle rise begins.

NACHAR. Sitting-room and three bed-rooms and bath-rooms; two-storied house. Forest Department.

> Half-way (five miles) is a Public Works Department rest-house, "Paunda" (with two rooms 16' x 15', two dressing and two bathrooms), but it is best to go on to Nachar. The road is high, wooded and cool, cut into some splendid hillside. A couple of miles before Nachar the road makes a turn through what in 1898 was a forest of grand trees, 300 years old, nearly 200 feet high and over 25 feet girth. Some of the great stumps will be seen near the road, for it was cut by the Forest Department lately. In the middle of this, on the left of the road, is a temple, one of the 'temples of the groves'; and it is interesting to notice how often these are amid splendid Deodars, in this and most cases. which one finds as one goes along the Hindustan-Tibet Road, are called by the people "Devidar"—the tree of the god-(their idols, kept in these temples, are "Devis" all through this region), "Devidar" and finally "Dedar," which, no doubt, is the same word as Cedar. At Nachar itself again is such a temple-close to the rest-house-and one's road to the rest-house is under the branches of two grand deodars 25 feet and 26 feet in girth, which form part of its grove. Above Menali in Kulu there is such a temple grove, and here again, of Deodar; and one

Appendix I.

knows that the finest Simla Deodars are by the Annandale temple or the Lalpani temple. In other parts the "pencil cedar," of which the Narkanda Forest is chiefly composed, are the grove tree; and I have met men coming into Kulu, perhaps from the Chamba direction but viá Lahaul, and bringing with them leaves of the pencil cedar taken from the grove of their home temple, to be offered as a mystic passport at the temple of the god of the place to which they travelled.

Nachar is worth a stay. To climb into the forest behind the rest-house and above it to where the trees end—and the hillside is all grass and juniper and stones—is a delightful expedition, especially if tents are arranged for, so that a whole day can be spent on the way. The view of the hills on the opposite side of the river, but here so close, is very fine. Two noticeable peaks close beside each other, the one pointed and the other with a flat top, as though it were a peak cut across, are called by the natives "Pak" and "Ganda," "holy and foul"; for the one looks to heaven and the other has a stubborn brow.

In this part, and further on, there is a good deal of fancy and even religion connected with the highest hills. Near "Pak and Ganda" there is a circular nick on the great ridge; and, as in so many lands, this is called the devil's saddle.

Further on the splended Kailás\* peak, which is opposite Pangi, is said to have an open meadow, high up, yet green, in the enormous mass of its snows. Here they say (the people of Nachar and thereabouts at any rate) that the souls of the dead wait in a purgatory, to be released by the curious process of their relations' or fellow-villagers' making a pilgrimage round the huge bases of the mountain; and this, a fortnight's travel probably, is done at any rate on the death of a notable man, when with him those others also who have died since the last pilgrimage are released. The religion, which is depraved Budhism, practically an idolatry, is kept alive to a great extent by the small cunning of the priests. The god at Nachar, at any rate, is now the principal money-lender of the village, grown rich at first from offerings in cases of rickness, &c.

A ceremony, timed carefully a few days before the coming of the monsoon, is supposed to bring the rains to Nachar. The Nacha god

(\*Kanas in rashtu, and perhaps other hill dialects, equals "Khalas" in Urdu, i. s. clear, free.)

WANGTO. Two rooms  $15' \times 14'$ . Two bath-rooms. Public Works Department.

URNI. Two rooms  $14' \times 12'$ . One smaller room. Two bath-rooms. Public Works Department.

\*Kilba is a little way onsix miles—and across the river, on the left bank; it was formerly the headquarters of the Forest Officer (who is also Political Officer).

Rogi. Two rooms 14'  $\times$  14'. Two bath-rooms. Public Works Department.

is taken a journey to visit another god at a vil- Appendix I: lage a few miles off, by virtue of which meeting rain is produced. The details of the ceremony are curious and elaborate, beginning with the transferring of the god from his temple to his travelling palanquin; by the long spring handles of which he—covered in himself, but with image of his retainers massive in silver and gold outside his curtains—is solemnly danced up and down to music in the courtyard of his temple for hours before a start is made, presumably to fall him in sleep for the journey. A sheep is taken with him tied to his palanquin as food by the way, or as an offering to his fellow, and for a feast at their meeting; and a procession of trumpets and "shawms" of the most curious long and curly shapes, and of priests and principal men (with eventually all the able-bodied of the village, men and women), escort him on his journey. He and his priests remain a day or two with the other god, are met again by the villagers on their return, and obtain the credit of the rain, which begins soon after the ceremony.

Three miles, with a fall of about 2,000 feet: a grade of, in places, 1 in 5. The road crosses the Sutlej here by a suspension bridge, which replaced in 1898 the old cantilever bridge. The rest-house is 100 feet or so above the river and close to the bridge. The spot is remarkable because of the steep sides of the gorge. The gallery just beyond the bridge is the only one remaining on the road. The river here is 5,000 feet high, so Wangtu is not hot.

Ten miles, but a climb of 2,700 feet, mostly in the last six miles. For four or five miles the road is beside the river; and at the point, Sholtu,\* where it turns to climb the hill a narrow suspension bridge is proposed by the Forest Department (as also one below Nachar and one six miles above Rampur, both of which points are off the main road).

From Urni rest-house the tip of a great snow peak can be seen, quite near, but almost completely hidden by the great steepness of the hills. Wangtu is like the bottom of a wall, and Urni is but a little way up the walls.

Ten miles. A wonderful march culminating in the great cliffs, a mile or two before Rogi, which form a sheer precipice a mile high, abrupt from the river, the road being cut into it 3rds of the way up this height. The opposite side is almost more marvellous. rising in one slope, with scarcely any alteration

#### Appendix I.

\*On the left bank, opposite the precipice, is a graceful waterfall 200 or 300 feet long, which, in the wind which seems to be blowing regularly either up or down the gorge according to the hour of the day, is often swept completely out of its course, and strikes the rock below to one side or the other of its natural drop.

and with no interruption, from 6,000 feet the river to 20,000 and 18,000 two or three great snow peaks. Here no doubt was the mightiest gate of the Sutlej, for it is clear that it has cut down at least the whole of the precipice in which the road is half tunnelled; at least, that is, 5,000 feet of rock so hard that it still stands with face vertical as it was cut, which cutting, at an inch a year, would have taken 60,000 years to do.\*

At Wangtu the monsoon has been left behind, so at Rogi one is sure of clear skies, and the view of the extraordinary steepness of the huge gorge eastward from the bungalow is perhaps specially wonderful by moon and star light.

A halt will, no doubt, be made here. A climb up the hill behind the bungalow opens out the view in both directions along the valley; that is the backward view down stream, as well as the forward view which the bungalow already possesses, and shows, opposite, on the south "bank" one may almost say (for the great peaks are here the banks of the river) a wall of huge snows, within some six to ten miles of one's eyes, and three miles in vertical height above the river which is invisible now at nearly a mile below the point where one stands (for no less sheer a drop than that of the great precipice a mile or two to the west can show it).

Immediately on the other side of this wall are the sources of the Jumna and the Ganges only 20 and 30 miles away.

Forty miles to the north-west are the sources of the Beas, and 60 miles, and slightly more north, the source of the Chonab; while the Indus itself is within 110 miles to the north-east; flowing from a point due east (and only 130 miles from Rogi), where it and the Sutlej spring one on each side of the Chokola peak (19,500 feet high, and standing but 6,000 feet above the Thibet plateau). Another branch of the Sutlej (for it rises, much favoured, in touch with each of the two great rivers that contain the whole of India) is similarly parted (and only 90 miles further away), by another such narrow ridge, from the Brahmaputra.

PART A.

It is astonishing that a square of a hundred Appendix I. miles (in which Rogi and Jangi would lie) would cover waters of six of these great rivers, -Indus, Cheuab, Beas, Sutlej, Jumna and Ganges.

Pangi. Four rooms  $17' \times 14'$ . One smaller room. Two bath-rooms. Public Works Department.

Eleven miles, through astonishing scenery, on an almost level road. The valley runs more north and south (and so is less barren even on the right bank) and the road passes through woods about half way. Chini, a cultivated slope (or a shelf in the general precipitousness), with a village, is about four miles from Rogi, on the inside bend of a great curve, and no doubt was the shelving bank of the river which was at this level, and bore hard on the outer side of the curve, in the days before it had cut more than the first thousand feet or so of the great cliffs on the other side of Rogi.

All along this march, as from Rogi, and still from Pángi, though almost hidden from there by its own steep shoulders, the Kailas peak, as well as others, is clear and very close. This is the purgatory of the Nachar folk, and no doubt of all this part up to the frontier.

The rest-house at Pángi is large.

JANGI. Two rooms  $14' \times 14'$ . Two bath-rooms. Public Works Department.

Fifteen miles. A long and interesting march. The great steepnesses of the hills continue and beautiful peaks are visible close by, but the road is more bare, the direction being more eastward again, than in the last march, and the barrenness of some of the mountain views is almost appalling.

The return journey by the upper road.

Three or four miles beyond Jangi the road

SARAHAN TO DARAN. One room  $16' \times 14'$ . One dressing-room. One bath-room.

Thirteen miles. Hard work, as there is a rise of 3,000 feet in the last seven miles. Upper road branches to left at Deo before the Mangalad and crosses it much higher than the lower road.

Beautiful view of Tibet snows from Daran.

Twelve miles. A descent, almost throughout, of 5,000 feet.

TAKLECH. One room  $16' \times 14'$ . One dressing-room. One bath-room.

Eleven miles. Steady and easy rise of 2,700 feet.

Bahli. Two rooms 16' x 14'. Two dressing-rooms. Two bath-rooms.

# BASHAHR STATE.

[PART A.

Appendix I.

Sungei. Two rooms 16' × 14'.

Two dressing-rooms.
Two bath-rooms.

Twelve miles; nearly level; forest throughout.

BAGHI.

Two main rooms 17' × 14'; four smaller; two bath.

Eighteen miles, but easy going. Kandrala Forest rest-house half way. (If coolies are used, previous notice should be sent here for changes, as there is generally delay otherwise.)

H. C. ROBERTSON,

Executive Engineer.

20th August 1906.

# APPENDIX II.

A DIRECTORY OF KANAWAR COMPILED BY PANDIT TIKA RAM JOSHI, LATE PRIVATE SECRETARY TO THE RAJA OF BASHAHR.

Akpá.

A small village in pargana Shawa, tahail Chini, between Rarang and Jangi, celebrated for its green and purple grapes of excellent flavour. The name of its deota is Milakyum. There is an ancient saying regarding this village.

Deshángu námang, Akpá, posh shenmig pákpa, jámig thukpa, gachhyásmig thákpía Bistu námang Dákpá.

The village is called Akpá, skin of an animal for bedding, and curry for eating, a woollen rope for one's dress, and the name of the minister is Dákpá, (an uncomplimentary term of Dági).

A hamlet near Chamalang. There is a tank of decta Nages of Sangla.

A small hamlet opposite Asrang village; noted for ibex.

A village beyond the highest range above Rárang village, in pargana Shúwá, tahsíl Chíni; its soil is very stony and rocky; ibex are said to be found in winter across the stream that flows towards Lippá. About a mile further on, another village, Tokhto, where there is a fine Buddhist praying wheel, (dumgyur). At Asrang, lives a family whose title is Shyúná, (a ghost or bhút) and the following anecdote is told about the family:—

Asrang shyéná, Melam mashan; Rirang rákshas, Ginam shyáli.

The anecdote runs thus:-

Once upon a time, four persons of the four villages, of Asrang, Melam, Rirang, and Ginam or Morang, bearing the titles of Shyuna, or ghost; Mashan or goblin; Rakshas or demon; and Shyali or jackal, respectively, met on a dark night near the Wangtu Bridge, going on their business.\*

Anmesharas.

Ashong.

Asrang.

<sup>&</sup>quot; "Shyúná" is the title of a family at Asrang village; "Mashán" the title of a family of Melam or Mellam village; "Rákshas" the title of a family of Rírang village; and "Shyáli" is the title of a family of Ginam or Torang village.

Appendix II.

Bárang.

Barí.

Barséring.

Baturing.

Báspá.

Brelë:

One of them asked "Who are you?" The reply was "Asrang shyuna," meaning the ghost of Asrang, then the other inquired "Who are you?" The reply was?" Melam mashan," meaning the goblin of Melam? Then the third man was asked who he was. His reply was "Rirang rakshas," meaning the demon of Rirang. When the fourth was asked, he replied Ginam shyali, meaning the jackal of Ginam. On hearing these words, all the four persons were so struck with terror that not one of them could move but stood still till day break; then, when they found that they were the men bearing the titles of "Shyuna, &c., and not the ghost, &c., as suggested by them, they thanked God for escaping danger, and proceeded joyously to their destinations.

A well populated village in the Inner Tukpá pargana of tahsíl Chíní on the left bank of the Sutlej, which flows about a mile below it, built on a rock opposite Rogí village in Shúwá pargana. The name of the deota is Náges, and the titles of some of its people are Máthas, Cháras, Shothá, &c. At Chuldhárang, a place about 3 miles to its north, the forest scenery is very lovely.

A well populated village in pargana Tharabis of tahsil Rampur, a few miles north of Ponda Bungalow, Shib Lal Bist, also called Jintu Bist is a respectable man in this village. The deota is Nagin.

Or Barserí, a fertile village in the Outer Tukpá pargana of tahsíl Chíni, on the left bank of the Báspá river. The name of the deota is Náráyan locally called Nárán. Gánkar Dás and Bargat Dás are respected. Near the village a small bridge crosses the Báspá. The scenery all about the Báspá valley is very picturesque.

A small village near Sapni village.

The name of a river that, issuing from Garhwal territory, enters the Outer Tukpa pargana of Kanawar and after flowing past the four villages of Chhitkul, Rakkchham, Barséring, and Sangla, falls into the Sutlej just above Kilba. It forms the boundary between the Inner Tukpa pargana and that of Rajgaon.

A small village near the head-quarters of Chini tahail.

Beréling.

A place about 6 miles above the village of Ropá where a fair called Fuláich is held every year in October. Náráyan Dás Bist was killed here by his brothers in 1899. The name of the *ghori* is Gangul and the Gangul dialect is spoken.

Appendix II.

Bruang.

Or Brúwé. A village in pargana Rájgáon, tahsíl Chíní, about 8 miles above Kilbá, situated on a high range called the Búranghátí, a pass which leads into the Pabbar valley of tahsíl Rohrú.

Buran-Ghati.

See the preceding.

Byas.

See Yote.

Chamálang.

A hamlet just opposite Sánglá village. There is a wooden bridge on Báspá. The deota is Nágin.

Chángo.

A village in pargana Shúwá of tahsíl Chíní in Upper Kanáwar situated between Hángo and Kyálkhar, or Shyálkhar. The Tibetan language called Nyam-skad or vernacular speech is spoken throughout the Nángrang ghori, which contains the following:—Chángo, Hángo, Kyálkhar or Shyálkhar Náko, Lio, &c., &c.

Charang.

A village in pargana Outer Tukpá of, tahsíl Chíní near the village of Kúno; the combined names of these two villages, Kúno and Chárang, are shortened Kunchrang. Both languages, Tibetan and Kánáwari, are spoken in these villages, and about a mile from Chárang is a large Buddhist temple called Rángríto or Rángrícho, where there are many huge images of Buddha, made of earth, well painted and decorated. It is a rocky country near the Tibetan frontier. A small stream, the Tínang, flows towards Thángi village and then falls into the Sutlej near the village of Richpha. The following is a proverb about this village:—

Chárang nyám batyús má néné stishjap danang.

A Zár (Jád also called Nyám in Kanáwar) of Chárang, not knowing the Kanáwar language, was fined seven times.

Chasang.

A village in the Outer Tukpa pargana' tahsil Chini, between Bruang and Saugla villages. The forest scenery is very beautiful. The name of the deota is Narénas. Indar Sen is a respectable man here.

PART A.

Appendix II. Chhitkul,

Chíní.

Chholtú Bridge.

Chórá.

Chügáon.

Chul-Dhárang.

A village in the Onter Tukpá pargana, tahsíl Chíní, situated near the boundary of Kanáwar and Garhwál. Its language has a large admixture of Garhwálí. The Báspá flows by the village, which stands on its right bank. The name of the deota is Máthí.

The village between Rogi and Pangi, which contains the handsome taheil building erected by the late Tika Raghu Nath Singh, c. 1. R. The Moravian Mission has a station on the Hindustan-Tibet Road. The scenery is the finest in the Himalayas. The village stands some thousand feet above the Sutlej river, which has in the course of ages cut down into a deep gorge. A striking contrast is presented on the other side of the river, where the great Himalayan range rises to 21,000 feet above sea level, covered with perpetual snow.

The highest peak is called Kailas, or the heaven of Mahadev. The climate is very invigorating, dry throughout the hot and rainy season, elastic, and lovely. The name of the deata is Narénas.

This bridge is below the village of Chügson or Tholang. On the left bank of the Sutlej is a Forest Bungalow and a small garden. People going to Kilba, Bruang or the Outer and Inner Tukpa pargana have to cross the river by this bridge.

A small village in pargana Tharabis of tahsil Rampur. The village is rather more than a mile below the Forest chauki called Chora.

Or Tholang. A large, thickly populated village in pargana Rajgaon, tahsil Chini, contains a handsome temple of the village-god or Mahéshras the third, the first and second Mahéshras being in Shungra or Grosnam and Kathgáon or Grámaug in Bhábá pargana respectively. It is said that Banasur who was a demon and who ruled in Sarahan, at a very remote period, was slain by Sri Krishna. His three sons and a daughter were also slain, and so the first son became the Mahéshras of Shungra, the second of Kathgaon, the third of Chugaon, and Ukha, their sister, became the goddess of Nachar. The three temples of these Mahéshras are beautifully built and that of Ukhá is also picturesque.

From chul'apricot, and dhárang, a ridge, is a beautiful place about 3 miles from Barang where the people of that village have their lands. The forest scenery is picturesque and the climate delightful.

#### BASHAHB STATE.]

PART A.

Dábling.

A village in the Inner Tukpá pargana, tahsíl Chíní, near the Tibetan frontier. Tibetan is spoken, and the residents are called Nyám or Zár (Jád). The deota is Dáhla.

Appendiz II.

Dákhé.

About 8 miles below the Rogi Bungalow is the vineyard of Rogi village. The place being low above the river Sutloj, and a little warmer than Rogi, they live there in winter. The grape of these places is also very excellent in flavour. The juice is used for making wine.

Dubling.

A village near Dábling, inhabited by the people called Nyam or Zár. Tibetan is spoken as it is near the Tibetan frontier. The deota is Dáblá.

Duní.

A small village near Kostampi or Kothi, a few miles north of Chini.

Gorsó.

A small village in Bhábá pargana, tahsíl Chíní, on the higher range of the mountain by which the Bhábá people go to the village of Chügáon, crossing a higher peak above Shelsamang forest.

Ginam.

See Morang.

Grámang.

Or Kathgáon is a village on the left bank of the river Wáng in pargana Bhábá, tahsíl Chíní. It has a wooden temple of the village-god called Mahéshras, the second of that name (for history see Chügáon), the chief deota of all the Bhábá pargana people. The temple is picturesque with fine carvings. The Wáng river enters from Spití and after flowing past the villages of Huri, Yángpa, Grámang, and Yoté falls into the Sutlej near the Wángtu Bridge. People going towards Spití have to go through the Wáng valley. A kind of grass is grown in Bhábá pargana, which is said to be very invigorating to cattle. Horses get very fat on the grazing there in the monsoon.

Grospam.

See Shungra.

Gyábung.

Or Gyámbung is a village near Sunam in the Upper Kanáwar valley, pargana Shúwá, tahsíl Chiní. The Gangyul dialect is generally spoken. The deota is Tungmá.

Hángó.

See Chángó. The name of the ghori is Hángrang.

Hurí.

A village in pargana Bhábá, tahsíl Chíní, on the left bank of the river Wáng. Negís Sukh Nand and Ráí Dás are looked up to in the whole pargana. The former is now Tahsildár of Chíní, and the latter patwari of Bhábá and Thólang. They are called Hurmí Negís.

Appendix Jángí.

A large thickly populated village in pargana Shawa, tabsil Chini, about 10 miles north of Rarang village. There is a P. W. Department Bungalow on the road. The Hindustan-Tibet Road goes up to 3 miles beyond this village. Cummin (iira) grows in the forests all along the Hill ranges. The people live mainly by trade with the Tibetan frontier. They are very simple and the following proverb is current about them.

Jángpá mi má nársh, boti kholá jás má nársh; fátegá shing má nársh, lowá shyá má nársh.

"The inhabitants of Jángi are not to be regarded as men, roasted flour (sattu) and watery curd are not reckoned as food; pieces of wood are not reckoned as fuel, nor the lung as meat." The deota is Gyangmagyum.

A small village in pargana Pandrábís, tahsíl Rámpúr.

(Té'g). A village in pargana Pandrábís, tahsil Rámpúr, opposite Trandá village across the Sutlej on a precipitous site. The deota is Ukha.

(Ghátó). A small village below Kámbá (Té'g) on a precipitous site, in pargana Pandrábís, tahsíl Rámpúr. The deota is Náges.

Or Kápná, lies on the right bank of the river Wáng in Bhábá pargana, tahsil Chíní.

Or Móné, as it is called by the Kanawar people, is a big village in pargana Outer Tukpá, taheil Chini, built on a rock, where there is a temple of the goddess Bhímákálí, to which a jagir is granted by the State. Another deotá is Badrínath, who also holds a jágír. The climate is invigorating and the scenory round very picturesque. There is also a small house, in which prisoners sentenced to imprisonment for life used to be kept, but since the settlement of the State by the late Tika Raghu Nath Singh, C.I.E., none are kept in it. The late Negi Ratan Das was highly respected, he left several sons and brothers, one of whom, Ganga Pur, is employed in the Forest The pujyiáres of Badrináth, Department. Tulá Rám, is a good man. Wild strawberry grows abundantly over the hill.

A large village in pargana Shuwa iu Shumchho ghori of tahsil Chini, the Shumchho dialect is spoken. The land is very fertile,

Káchang.

Kámbá.

Kámbá.

Kámpúring.

Kámrú

Kánam.

but insufficient for the people inhabiting the village. They live chiefly by trade with Tibet, and go up with their flocks of sheep to Gártok in Tibetan territory. There is a large Tibetan library called Kangyur and Tangyur, also a large monastery of nuns called Jamo or Zomo, who live there and pass their lives in adoration of Buddha. Some of them learn the Tibetan scriptures in the Bhumi character and read Tibetan religious books. There is also a monastery of Lámás, and a temple of Locha Lama, who lives at Tassilumbó in Tibet, and who was invited by the late Tiká Sahib to consecrate the new Buddhist temple at Rámpúr in 1897. Hírá Dás Loktas. also called Upang Negi, is a wealthy man, and has four sons and a daughter. Negi Kanchó Rám is also well-to-do, but not so rich

Sachá demo Kánam, bánthin chiás Súnam.

as Hirá Das. The following is a proverb

'The land is fertile in Kanam,

about the village:-

The maids are beautiful in Súnam.'

Kánam and Súnam are noted for their excellent blankets, called dumkhar or gudma. The price is anything up to Rs. 12 each. The deota is Dáblá.

A small village in pargana Pandrábís, tahsil Rámpúr. The tongue spoken is mixed with the Pahári of Pandrábís.

A small village in pargana Pandrabis, tahsil Rampur.

A village in pargana Pandrábís, tahsíl Rámpúr, opposite Saráhán across the Sutlej. There is a picturesque waterfall in this village.

A dogri of the Pángí villagers. The soil is fertile and the waters, called Gáng-bálú-tí, most invigorating. A little stream runs into the Sutlej, and a pass ascends to the village of Asrang, a steep ascent, which one has to climb up, but there is no water except the Gángbál stream. The scenery all round is beautiful. All the people of Pángí village have their lands here. There is a kind of herb, the leaves of which they dry and put into pulse, called by them páng-bashárang. Pangtú Négí and Jit-bar Tahsildar are respected men in Pángí village.

Kandyáró.

Kángó.

Káobíl.

Káshang.

Appendiz 11 Appendix II. Káthathang.

Khábó.

Khádurá.

Khwángí.

Kilbá.

Koní.

Kosmé.

Kostampí.

Krabe.

A village in pargana Pandrábis, tahsil Rámpúr, noted for gooral.

A village close to Tibetan territory, inhabited by Nyams or Zars; Tibetan is spoken.

A village between Rárang and Akpá low down near the Sutlej, in pargana Shúwá, tahsíl Chíní. Négí Sanjná Rám and his son Hwángyál Chhéring are the respectable wealthy men in this village.

A large village in pargana Shuwa, tahsil Chini, below Kostampi village.

Facing it across the Sutlej is the village of Pwari, the home of Wazir Ran Bahadur Singh of Tukpa pargana. Below it a jhula of iron ropes crosses the Sutlej. Agar Das Négi of the village is a respectable man. The name of the deota is Markáling.

A village in pargana Rajgaon, tahail Chini, on the left bank of the Sutlej; there is a Forest Bungalow and a garden. The villagers have got their lands at Sdiling, a few miles up the hill, where there is also a Forest Bungalow. The scenery all round is very picturesque. Lal Sukh, Zaildar, is a respectable and wealthy man in Kilba. The name of the decta is Nages.

A small village between Kilbá and Sápní, in pargana Rájgáon, tahsíl Chíní, east of Kilbá. The forest scenery is very beautiful.

Or Koshmír, as it it is called, is a small village in pargana Shúwá, tahsíl Chíní, below the Hindustan-Tibet Road, a few miles north of Chíní. Négí Sunó Rám is a good man in this village. The deota is Chandiká of Kostampí.

Or Kothí, as it is generally called, is a large village in pargana Shúwá, tahsíl Chíní, a few miles below Chíní. It has a handsome temple of the goddess Chandiká, more specially dosignated Shúwáng Chandiká.\* Négí Girtí Rám and Shib Lál Bathungrú are respectable men in this village.

A village in pargana Bhábá, tahsíl Chíní, situated on a rocky place on a hill above Grámang village. Ibex are said to be found somewhere near Spiti territory. The deota is

For a description of the worship of this goddess see above under Religion.

PART AL

Maheshras the second of that name, whose fine temple is at Gramang. (See Chügaon.) Appendix

Kunobrang.

An abbreviated form of the two villages, Kúnó and Chárang, near the Tibetan frontier. (See Chárang.)

Kúnó.

A small village in the Inner Tukpá pargana, tahsíl Chíní, near the village of Chárang. Two languages are spoken, viz., Kanáwari and Tibetan. The Tibetan border is very close to this place.

Kwáldá.

A small village in pargana Shuwa, taheil Chini, a few miles south of Labrang village. Narbu Ram Lama and his brother live here; the former is a pujyares (pujyari) of the new temple at Rampur. The Lama has a fine house at Kwalda. His former house, which was said to be a magnificent one, was unfortunately burnt with some men and cattle, and the late Tika Raghu Nath Singh, c.i.e., gave him every assistance in re-building his new house.

Kyálkhar.

Or Shyakhar, as it is called by the Bashahr people, is an old fort on the Tibetan frontier, in pargana Shawa, tahail Chini. The whole village is built on the top of a hill and is almost surrounded by a wall of stone. Tibetan is spoken here, and the inhabitants are called Nyam, or Zars. The forest scenery is said to be very picturesque. It also contains a palace of the Raja of Bashahr.

Labrang.

A very large village in pargana Shūwā, tahsil Chini, on a ridge called the Khārchungdani, opposite Kānam village, which is not more than two miles off. The Shumchhō dialect is spoken, and the deota is Chhākoling Dāmbar. There is also a large Buddhist praying wheel (dumgyur). There is also a lofty house of 7 storeys belonging to the State, but now in ruins; one has a very fine view all round the top of this house. The Grokch of Labrang by name Yānkar Dās is a wealthy man, and Chhering Gābā, the son of the Lāpcho Wazīr, is a leading man.

Lámbar.

A village in the Inner Tukpá pargana, tahsíl Chíní, on the left bank of the Tírang river, which flows towards Thángí village. The forest scenery is pretty, and the snow view all round very picturesque.

Líó.

A village in pargana Shuwá, tahsíl Chíní, near Tibetan territory; Tibetan is spoken, the inhabitants are called Nyám or Zárs; the ibex is said to be found in the forests, the scenery of which is said to be very fine.

Appendi II: Lippa.

Lippú.

Mañeutí-dhárang.

Máng-Sarang.

Mellam. Nachár.

A large village in pargana Shuwa, tahsil Chini, on the left bank of a small river, the Lippa, which comes from the direction of Asrang village and falls into the Sutlej near Jangi. The land is very fertile but quite insufficient for so large a village, and the people generally live by trade with Tibetan territory. Sanam Gurú Shyáltú, who is said to be a Lakhpati Sháhúkár, is a very rich and polite man. He goes every year to Tibet with pearls, coral, and other kinds of jewelry, which he brings from Delhí and Amritsar, and brings back salt, borax, wool, carpets, &c. He is much respected by the Tibetans. Other rich men in the village are Barjí and Karam Rám. The latter is brotherin-law of Hírá Dás Loktas, the rich man in Kánam. On the top of the village lives Diwá Rám, a respected Lámá who has built a magnificent house by the help of Negi Sanam Gura whose spiritual father he is. They have a handsome temple and also a Buddhist praying wheel (dumgyur). The deota is Tángtá. Sadánand, the son of Négi Sanam Guru, is married to the granddaughter of Négi Sukhnand of Bhábá.

A place in the interior of the Lippa valley where the cattle of Lippa village graze in the monsoon. The grass of this valley is said to be very nourishing to cattle and horses. Ibex are said to be found in this forest,

A small ridge about 6 miles north of Saráhan on the Hindustán-Tibet Road, where there is a slight ascent and then a slight descent. It is also called Murathú by the Kanáwar people. Here the Kanáwar valley begins, and it may be called the lowest end of the Lower Kanáwar valley. Kanáwari is spoken with a mixture of Kochi or Pahári; e.g. they say:

Orú jáyin lá.

which in Kanawari would be

Ló jáyin lá.

meaning, 'come here, Sir; the word orú, being Kochí, is ridiculed by the Kanawar people.

A forest above Mórang village, in the Inner Tukpá pargana, tahsíl Chíní, noted for ibex.

See Yana.

Or Nálché, as it is generally called by the Kanáwar people, is a large village in pargana Thárábís, tahsíl Rámpúr, situated between Trándá and Wángtú. There is a nice Forest Bungalow and a garden, which was constructed

by Mr. G. G. Minniken, the popular Deputy Conservator of the Bashahr Division. The scenery all about is very beautiful. There is also a Trade Post and a Post Office. Munshi Ram, the Trade Post Clerk, is a well-to-do man. The deota is Ukha, for whose history see Chügaon. Négi Debkinand and Négi Indar Das are well respected. The climate is noted for its delicacy. The musk-deer is said to be found in the forces.

Appendix II.

Nákó.

A hamlet in pargana Shúwá, tahsíl Chíní, lies in the upper Kanáwar valley; the inhabitants are called Ny£m or Záṛs, Tibetan is spoken. Depta is Deodum. Ibex is said to be found in the forest.

Námgyá.

A small village in pargana Shúwá, tahsíl Chíní, situated above Nákó in the upper Kanáwar valley. The inhabitants are called Nyám or Zárs, Tibetan is spoken. The forest scenery is said to be beautiful.

Nátpá.

A small village in pargana Pandarábís, tahsíl Rámpur, situated about eight miles above Kámbá Te'g. The deota is Náges. Charan Dás Grokch is a respected man. Pargana Bhábá lies beyond the ridge on which this village stands. Wild beasts and musk-deer are said to be found in the forest. The scenery all around is very picturesque.

Nésáng.

A small village in pargana Inner Tukpá, tahsíl Chíní, situated just opposite Kánam across Sutlej river. The inbabitants are called Nyám or Zárs, Tibetan is spoken. The ibex are said to be met in the forests.

Méwar.

A village in the Inner Tukpa pargana, tahsil Chini, south of Barang village, a place of beautiful scenery.

The wild strawberry grows in abundance on the higher tops of this valley. A short cut through this village goes to Kámrú, a village nearly 10 miles from it. The name of the deota is Nages.

Mirú.

A village in pargana Shúwá, tahsíl Chíní, about a mile opposito the Urní Bungalow. Guldár Lachhú Rám is a respectable man in this village. The name of the deota is Náges.

Móne.

See Kámrú. Mon-mi bátang lig lig, bálbálsho thig thig.

'The words of the people of Kamru are very weighty, and the wild strawberry is very sweet.'

Appendiz II. Morang.

Pángí.

Pánowí.

Píló.

Also called Ginam. It is the largest village in the Inner Tukpá pargana of tahsíl Chíni, its hamlets extending for several miles. The main village is called Grámang, and another Thwa-ring-ginam. Some miles above this village is a place called Tássígang, where there is a large temple of Buddhist and many people go there on pilgrimage. The name of a well known physician and Lámá is Chobá, who is a rich man and much respected by the people. The deota is Ormig.

A very large villago in pargana Shuwa, tahsil Chini, lying across the Hindustan-Tibet Road, about 7 miles north of Chini. There is a P. W. D. Bungalow. Sanam Pál Pángtu Negi was much respected. The bungalow is built on his land, for which he accepted no compensation but asked that one of his family should be appointed chaukidar of the bungalow for ever, which was granted. One of his sons is now chaukidár and another son Ganga Sukh is patudri of the Tukpa pargana. The scenery of the forest as well as of the Kailas mountain across the Sutlej is very picturesque. The climate is most invigorating and dry even in the monsoon and hot season throughout the valley; the cultivation depends entirely on irrigation, for which they have small canals which they call kulang; and a proverb runs:

> Kulang khyá khyá nár fimig, Kulang khyá khyá tí tungmig.

'A wife should be taken after looking for a good family, and water after looking for a pure stream.'

The deota is Sheshering, and Jita Sukh and Jitbar are respectable men in the village. The village people have lands at Kashang, q. v.

A small village in pargana Thárábís, tahsíl Rámpur, above the Wángtú Bridge.

A village in pagana Shúwá, Tahsíl Chíní, a few miles below the village of Lábrang on the river side. The place being low is somewhat warmer than Lábrang. The dialect used is Shumchhó, meaning of three villages, viz., Kánam, Lábrang, and Píló or Spiló, which differs in some respects from Kanáwari, e. g., Kanáwar people call field rim, but in Shumchhó they drop the final letter and call it ri; chamig to dance in Kanáwari becomes chámá in Shumchhó. Some of the people of this village are very rich, due to their trade with the Tibetans. The deotz is Khormo.

A proverb in the Shumebhó dialect is as APPENDIX follows:

Kuţi rá má nót, chhé rá nót.

'Envy does no harm to anyone, but to him who is envious.'

A small village in pargana Thárábís, tahsíl Rámpur, near the Pondá Bungalow.

See Spuwa.

See Pwárí.

A dogri of Wazír Ran Bahádur Singh between Bárang and Pwári on the left bank of the Sutlej, with a small garden and a Forest chauki.

A small village in pargana Rajgáon, tahsíl Chiní, about two miles above the Choltú Bridge.

Or Purbaní as it is called by the Bashahr people, is a large village in the Inner Tukpá pargana, tahsíl Chíní, between the villages of Pwárí and Rírang, on the left bank of the Sutlej, about a mile above the river. The forest scenery above the village is very fine. The village deota is called Pathoro. Káli Charan lambardar is a highly respected man.

Or Por as it is called by the Kanawar people is a fine hamlet, in the Inner Tukpa pargana tahsil Chini, on the left bank of the Sutlej between Barang and Punnam or Purbani. The village is the home of the respected and influential Wazír Ran Bahádur Singh, who is held in the greatest estimation not only by the whole State of Bashahr, but also by the Tibetans and all the Simla Hill State Chiefs. His dynasty is said to be most respected through the valley. He gets something from the Forest Department for his forest above his village. The two villages called Dodrá and Kawar in the Rohrú tahsil are his jagir, but there has been a dispute about them since the late Tiká Raghunáth Singh, c. 1. E's settlement. The other dynasty of the Wazirs is not so respected as Ran Bahadur Singh. If any one goes to Tibetan territory with a letter from Wazir Ran Bahadur Singh, written in Thai or Bhúmí, addressed to the Tibetan authorities, he is not only well treated by the Tibetans but is supplied with coolies, supplies, &c., and is well treated. He is called by the Kanawar people as well as by the Tibetans Porbist, or Pwarf-bist, meaning the Minister of Por or Pwari village. The name of the deota is Shankras.

Pondá.

Poo.

Por.

Pulingje.

Púnang.

Punnam.

Pwárí.

Appendix II. Rákchhán.

Rálé.

From rak, a stone, and chham, a bridge. A largely populated village in the Outer Tukpá pargana, tahsíl Chíní, on the right bank of the river Báspá, between Barsering and Chhitkul. It is said that in the remote time there was a natural stone bridge over the Báspá, whence the name of the village. Jasrú Negi is highly respected in this village. The name of the decta is Shanshras, the Sanskrit Shanaischara, or Saturn.

A forest above Bárang village, where they celebrate the annual fair at which the men and the women dance and sing. The following is a saying:—

Rale kayang, bale danang.

'He is dancing at Rálé, but knows not that he has been fined.'

The forest scenery about is picturesque, and the climate lovely.

Rarang.

A large village in pargana Shuwa, tahsil Chini, between Pangi and Jangi villages and about 10 miles from the former, below the Hindustan-Tibet road. There is as yet no bungalow, but the P. W. D. has secured a sit for one just above the road. The father of Sanam Narbu is a respected and well-to-do Lama. The name of the deota is Pathoro.

Rángrito.

Or Rangricho as it is called by the Tukpa pargana people, is a place held eacred by the Kanawaris and Tibetans in Inner Tukpa pargana, tahsil Chini, situated near Charang q. v.

Ribba.

Or Rivang as it is called by the Kanawaris is a large populous village in the Inner Tukpa pargana, tabsil Chini, between Purbani and Rispa. The forest scenery above the village is picturesque. The name of the deota is Kasaras. Sanam Ram is a respectable man.

Rispa.

Or Richpá is a fine village in the Inner Tukpá pargana, tahsíl Chíní, between Rírang and Morang. Grapes grow here, and the surrounding scenery is pretty. The name of the deota is Kulyo. Sanám Zór and Ramsain, dafadár, are well-to-do persons. There are about half a dozen nuns, called Zamo or Jamo, who devote their life to the werehip of Buddha.

Appendix II.

#### Bashahb State.

PART A.

Rogí.

A large village in pargana Shúwá, tahsíl Chíní, near the Rogí bungalow, on a fine site with picturesque views all round. The village is noted for its sweet grapes. The name of its deota is Rug-shu. Debú Rám is a respected and well-to-do man. Hill apricots, which grow abundantly, are dried in the sun and kept for use in winter. Edible pines also grow throughout the valley as well as in Tukpá pargana.

Ropá.

A village in pargana Sháwa, tahsíl Chím, in the upper Kanáwar valley, in a good place. The Gangyul dialect is spoken. Lámá Rasbír Dás is a respectable man. The name of its deota is Chandiká.

Runang.

The name of a ridge between Rogi and Urni villages, where cummin seed grows abundantly. The Bashahr State ponies are kept here in the monsoon for the grazing. The climate is excellent.

Rúpan-ghátí.

A pass leading into the Rohrá tahsíl, in Outer Tukpá pargana, tahsíl Chíní, opposite Sánglá village. Its scenery is picturesque. As it crosses a high range covered with snow, people can only cross it with their sheep in the summer.

Rupí.

A small village in Pandrábis pargana, tahsil Rámpur, across the Sutlej: noted for wild goats, ghoral.

Rush.

Khalang.—See Taling.

Sánglá.

A populous village in pargana Outer Tukpá, tahsíl Chíní, on the right bank of the Báspá, famous for its level and highly fertile soil. The forest scenery all round and the eternal snow view are very picturesque. The climate is excellent, and the people of the village are prosperous owing to its fertility. Káli Dás Chethá and the Repáltú family are respectable and well-to-do members of the village. The deota is Náges. The pujyari, locally pujyares, speaks thus when adoring the deota:—

Jaa bitinglá, jaa kharakla, jaa pátúlá, jaa thorashaa, jaa chhalimcho, jaa dankhecho, dalecha úpabocha, chi pabocha, jaa barja, jaa shing khambling, jaa shyang bráling, jaa shyang khámbling.

The lambardar Karam Das and his brother Purma Nand are of the Repaltu family.

## BASHARH STATE.]

Appendix II Sapui.

Shel-samang.

Shohang.

Shungrá.

Shumra.

Shyál-pyá.

Spuwa.

Sunam.

A hamlet in pargana Rájgaon, tahsíl Chini, about 7 miles above Kilba, on the high range of the mountain. The lambardar is Uma Dat and the deota is Náges.

The name of a forest in the Bhaba pargana.

A hamlet in the Outer Tukpá pargana, tahsíl Chím, on the left bank of the Báspá, about a mile above the river. Its deota is Narenas; San Púr, Kushak Pál, and Raghu Dás are the wealthy men. The surrounding scenery is very picturesque.

A large populous village in pargana Tharabís, tahsíl Rámpúr, below the Hindustán-Tibet Road, a few miles north of the Pondá Bungalow. Its deota is Maheshras (1st), whose handsome temple lies near the road. For his history see Chügáon. Lachmí Dás Munshí of this village is a respectable man. The forest consists of lofty deodár trees.

A village in pargana Shúwá, tahsil Chíní (upper Kanáwar valley), situated about 8 miles above Shyálkhar or Kyalkhar. The inhabitants are all Zárs or Nyám as they are called. Tibetan is spoken. Ibex are said to be found in the jungles. The village lies on the boundary of Bashahr, Spití, and Tibet. Etymologically it means three hundred, so it is probable that either there were three hundred persons in the village or they paid three hundred rupees as the revenue.

One of the highest peaks in the Himálayas lying between Lámbar and Chhitkul, two villages in the Inner and Onter Tukpá parganas. A pass leads from Lámbar to Chhitkul, but it is only open for a few months in the monsoon, when there is but little snow.

Or Poo as it is generally called, is a village in pargana Shúwá, tahsíl Chíní, near Ropá, celebrated for ibex. It is the seat of a Moravian Mission. Tapgyá is a Lakhpatí Sháhúkár. Its deota is Dáblá.

A very large village in pargana Shūwā, tahsīl Chini, on the right bank of the Sutlej about a mile above the river. It has a dialect of its own called the Sunam dialect, which differs greatly from Kanāwarī. Its blankets or gudmas are well-known. It contains a nunnery called the Zomo-gomfā. And also a monastery of Lāmās. Snuff cases of ibex horn are made here and the small praying wheels, manē, are also made by its iron-smiths. (See Kānam.)

PART A.

#### BASHARD STATE.]

Syásho.

A village in pargana Shúwá, tahsíl Chíni, in upper Kanáwar, near Ropá. It is noted for ibex. Lachhmí Dás is a respectable man of this village. The Gangyul dialect is spoken. Its deota is Dábla.

Appendiz II.

Tailing.

A small well situated village in pargana Shúwá, tahsíl Chíní, near Kostampí. Narotam Dás of this village is a good man. Its decta is Munko.

Táling.

A hamlet in pargana Shuwa, tahsil Chini, near Sunam, in upper Kanawar. The most respected man of this village is Chhogji Palsar, who is a great trader, and has much influence even beyond the Tibetan frontier. Its deota is Dabla.

Tángó.

A village in Tibetan territory, near the boundary.

Tanam.

The name of a plain near Sunam.

Tássigang.

A sacred place near Morang village. It has a temple, and images of Buddha. People make pilgrimages to it. Ibex are said to be found.

Thácho.

A hamlet near Thángi, in the Inner Tukpá pargana, tahsíl Chíní.

Thangi.

A large village in the Inner Tukpá pargana, tahsíl Chíní, about half-a-mile above the river Tírang in an enclosed situation. The land is very fertile and the people generally prosperous. The largest praying wheel of the Buddhas is here. Its deota is Rápukch. The Nyokche family is respectable as well as well-to-do.

Tholang.

See Chügáon.

Tirang.

A river that issues from Kunchrang side, and falls into the Sutlej above Rispa.

Tokhto.

See Asrang.

Trándá.

A large village in Thárábís pargana, tahsíl Rámpur, situated below the P. W. D. Bungalow, about 15 miles north of Saráhan. Negí Mangal Dás, the son of late treasurer Pitambar Dás is a respectable man. Its deota is Tarása.

Urní.

Or Urá as it is called by the Kanáwaris is a village in pargana Shúwá, tahsíl Chíní, about a mile above the P. W. D. Bungalow. Lobhá Munshí is a respectable man of this village. Its deota is Narenas.

Appendix II. Wáng.

Wángpo.

The name of a river which ries in Spiti territory, and after flowing through Bhaba pargana falls into the Sutlej near the Wangta Bridge.

A term for the inhabitants of pargana Bhábá.

Wangpo chhechanu peting farmo, shum káru shyás má grig-gyo.

The stomach of the Bhábá pargana women should be broken, who were not satisfied with the meat of three sheep.

Yangpa.

A hamlet in pargana Bhábá, tansil Chím, on the left bank of the Báspá, just above Húri village. A proverb says:—

Yangpa kul war na par.

"The dog of Yangpa village is neither on this side nor on that side (of the river)."

Or "Dhobi ká kutta ghar ká na ghát ká."

Yáná.

A hamlet in pargana Rajgáon, tahsíl Chini, about a mile above the Choltu Bridge. Yána Máthas is a well-to-do man.

Yoté.

A hamlet in rargana Bhábá, tahsíl Chini, on the right bank of the river Wang. Chandar Púr is a good man in this village.

Yúlá.

A village in pargana Shuwa, tahsil Chini, about two miles above the Urni Bungalow in a good situation. Its deota is Narenas.

Ywaring.

A village in pargana Shuwa, tahail Chini, a few miles below Chini, in a good place. Its view of the eternal snows of Kailas is magnificent and its climate exceedingly invigorating. Its decta is Chandika.





#### KHANETI STATE.

Khaneti is a small State consisting of two portions, Sadhoch and Suráj, which lie on either side of the ridge between Bághi and Narkanda. This is the transverse range, mentioned in the general description given in the Simla District Gazetteer as starting from the central Himalayas and running south-west throughout the length of the Simla Hill States. It forms the watershed between the Sutlej and the Jamna. Sadhoch is on the north or Sutlej side, and is bounded on the north by British Kotgarh, on the east by Bashahr, on the south by Bashahr and Kumhársain, and on the west by Kumhársain. Surái is on the southern slopes looking onto the Giri, and is bounded on the north and east by Bashahr, on the south by British Kotkhái, and on the west by Kotkhái and Kumhársain. The population in 1901 was 2,575, and the average yearly income Rs. 7,000. Rs. 900 are paid annually as tribute to Bashahr. The present chief, Amogh Chand, is a minor, and is being educated at the Aitchison College, Lahore. The State is administered by a Manager appointed by Government.

Genera ,

The origin of the ruling family is the same as that of the Kumharsain Rana, but a somewhat different version to that recorded in the Kumhársain Gazetteer is told regarding the foundation of the two States. It is as follows:—

History.

A thousand years ago the whole country between Kotkhái and Kumharsain and the Nogri Khad in Bashahr was under the sway of a chief named Bhambu Rái, whose fort was on a high hill some two miles to the north of Baghi. Bhambu Rai, it is said, would get up in the morning and go twenty miles over hill and dale to bathe in the Sutlej near Rampur. He would then go forty miles, as the crow flies, to Hátkoti on the Pabar to say his prayers. and get back to his fort, another twenty miles, for breakfast. Some time in the eleventh century Rána Kirat Singh arrived from Gya driven thence by Mahmúd of Ghazni. He acquired some land at Karangla, now in Bashahr, from Bhambu Rai and settled there. In course of time he died, leaving his Ráni with child, but she too died before being delivered. As her body lay on the funeral pyre on the banks of the Sutlej it gave birth to a male child, which fell into the river, but was rescued and brought back to Karángla. The boy was named Uggan Chand, and on the death of Bhambu Rái he succeeded to the latter's kingdom. He had three sons, Sansár Chand, Sabir Chand, and Jai Singh.

Rána Kirat

When Uggan Chand died, Sansár Chand got Karángla, and Sabir Chand and Jai Singh came to Khaneti, and started by jointly of Uggan Chand. ruling Kumbársain, Khaneti, Kotgarh, and Kotkhái. Ultimately they made a partition in accordance with the dictum of a yowalin—

Succession

Jis Kepu us Kanáhar. Jis Kekhar us Daláhar. (For the whole story see the Kumharsain Gazetteer where it is told about Pahár Singh and Kartár Singh). Sabir Chand obtained Khaneti, Kotgarh, and Kotkhái, and Jai Singh Kumhársain.

Sabir Chand and his descendants. Sabir Chand and his descendants held their kingdom quietly for five generations. In the sixth generation two brothers, Duni Chand and Ahimal Singh, set up rival claims, formed two factions, and each seized as much of the country as he could lay his hands on. The result was that Duni Chand became the ruler of Khaneti, and Ahimal Singh of Kotgarh and Kotkhái. The present Thákur, Amogh Chand, is the thirteenth from Duni Chand.

Subsequent events.

During the succeeding centuries Khaneti is said to have suffered much at the hands of its neighbours. At the beginning of the fifteenth century Tára Chaud, the then chief, defeated Garhwál, but was himself crushed by the men of Kulu, who destroyed Khaneti itself, and necessitated the foundation of the present capital of Deori in Suráj.

Bír Chand and Partáb Chand. Bir Chand, who ruled about 1550 A.D., was defeated by Bashahr, and lost several villages to that State. His successor, Partab Chand, lost more territory in the same way.

The Gurkha invasion.

At the time of the Gurkha invasion Thákur Rasál Chand iled to Bashahr, and received shelter and assistance from the Rája. This circumstance, it is asserted, furnished the sole ground for any claim over Khaneti by Bashahr at the end of the Gurkha war.

Subjection to Bashahr in 1816. Nevertheless the sanad granted to Rája Mohindar Singh of Bashahr in 1816 by Lord Moira, the Governor-General conferred on him "in perpetuity, generation after generation, the Ráj of Rám-"pur Bashahr and Thákuráis of Dhuletoo, Karángal, and Kanethoo, "with all their revenues and internal and external rights."

History from 1816 to 1859. From the date of this sanad to 1859 considerable confusion existed regarding the relationship of Khaneti to Bashahr. At first the Thákur ruled over his territory, but with an agent of the Rája of Bashahr at his side. He paid Rs. 900 a year as tribute to Bashahr, and furnished a complement of sometimes ten and sometimes twenty foot soldiers to wait on the Rája. When births, marriages, or deaths, occurred in the Rája's family, the Thákur and his subjects were called upon to contribute at the same rate as the people of Bashahr proper, and extraordinary demands for money or labour were levied on Khaneti as well as on the rest of the Bashahr possessions.

Attempt to become independent of Bashabr.

Later on, however, affairs in Bashahr fell into confusion during the early years of the present Rája, and Khaneti began to grow independent. The Thákur refused to pay his tribute through Bashahr; the Rája retaliated by inflicting heavy fines on the Thákur and fomenting disputes between him and his subjects. The result was a condition of chaos which called for the intervention of Government.

#### KHANETI STATE.

In January 1860 it was arranged that, in consequence of the chronic disorders of Bashahr and the incompetence of the Raja, ment's decithe Thákur of Khaneti should be permitted to exercise sovereign jurisdiction in his State, free of all interference from Bashahr, on condition of his making the following payments to that State:—

- 1. Rs. 900 on the marriage of a Raja.
- 2. Rs. 500 on the accession of a Rája of Bashahr.
- Rs. 900 on the marriage of a Rája.
- Rs. 300 on the investiture of the Tikka with the sacred

The subsequent history of the State has been by no means Later history happy. The incapacity of the Thakurs and the naturally turbulent of the State. disposition of the people provoked a succession of internal disorders, which has only ceased lately. Thakur Saran Chand, who succeeded in 1858, was unable to maintain more than a semblance of order during the thirty years of his rule. His son, Ial Chand, who became Thakur in 1888, was insane and for some years the administration was carried on by his brother Zálim Singh with the worst results. In 1898 Zálim Singh was removed by Government, and a man named Síta Rám appointed manager. Neither Síta Rám nor Gobind Rám, who took his place in 1899, were able to keep things quiet for very long, but the present Manager, Gurdhián Singh, has been more successful up to the present.

No detailed description of the people is required. The Kanets are sub-divided into Kanets proper and Kurans. The former claim to be Rájpúts, and, for the most part, say that they are Chauháns. The Brahmans are, like those of Kumharsain, Brahmans only in name. They call themselves Sársut and Bháraddawaj. The Rájputs are all connections of the Thakur's family.

The people.

Agricultural conditions, methods, and results are much the same as in Kumhársain. There is very little irrigated land, not more than two per cent. of the total cultivated area.

Agriculture.

Rents average seven annas a bigha, and the various rates range from thirteen annas nine pies to two annas one pie.

Rents.

The State forests were demarcated and settled in 1901-02. No working plan has yet been made. There are no exploitable trees in the Suraj forests, which consist of immature kail, deodar, and a little khareu. In Sadhoch there is a good deal of rau, for which at present there is no demand, and also a certain quantity of oak, which is sold for charcoal. At present not more than Rs. 1,000 a year are obtained from the forests, and only half this sum by sale of timber, grazing fees from Gujars providing the other half.

Forests.

There was once an iron mine in pargana Shili of Suráj, but this stopped working in 1886, as firewood was not available.

Minerals.

# KHANETI STATE.]

Trade.

A few of the zamindárs trade in opium, buying it in Jubbal or Bashahr and selling it to licensed vendors who come up from the plains.

Roads.

The Hindustán-Tibet road passes through Sadhoch for some eight miles between Nárkanda and Thánadar. Suráj is traversed by a rough road between Kotkhái and Bághi.

Administra-

The Manager has full powers, and wields them in accordance with the law of British India. His is the only court.

Sub-divisions.

There are six parganas—Sadhoch, Basol, Gobindpur, Paráli, Halong, and Shili. There is one zaildár and twelve lambardárs.

Settlements.

A summary Settlement was carried out in 1886, in which the Kotkhái rates were applied to Suráj and the Kotgarh rates to Sadhoch. This did not satisfy the people, and a revised Settlement was made in 1904 by Gobind Rám, the Manager. Complaints were made about this too, but it is still in force.

Land revenue.

The total jama is Rs. 4,580-10-0, khálsa Rs. 4,160, and the balance muáfi and jágír. The soil rates are, irrigated land fourteen annas per bigha; unirrigated six annas, four annas, and two annas, according to quality of soil per bigha in Suráj, and five annas, four annas, two annas six pies, and one anna in Sadhoch. Cesses are imposed at 25 per cent. (tambardár 5 per cent., patvári 5 per cent., hakk-ul-tahsil 15 per cent.)

Begár.

Athwara begar is exacted at the rate of one month's service in the year for each holding. The commutation fee is Rs. 4, but a man, who wilfully absents himself, may be fined 4 annas per diem. In addition every landholder is liable to furnish special begar for road repairs, weddings, funerals, visits of distinguished people, etc.

Miscellaneous income,

Customary demands for marriages, weddings, etc., are collected at the rate of Re. 1 per house. Nazarána is levied on land newly broken to cultivation, and is taken from certain outside villages, who have grazing right within the State. Watermills are taxed, and yield some Rs. 50 annually.

Excise.

One distiller is licensed to manufacture and soll liquor. He pays Rs. 50 a year license fee.

Opium.

The only tax on opium is a license fee of Rs. 5, which is taken from every wholesale purchaser.

Stamps.

Stamps are not in use, although stamp duty is imposed as in British India. The method adopted is to enface the paper with the value of the stamp over the Manager's signature.

Police, etc.

There is no regular police force, or jail, and no school or dispensary. Most villages in the State are, however, within easy reach of Kotkhái or Kotgarh.

#### DELATH STATE.

Delath lies on the slopes above the left bank of the Sutlej to the east of Kotgarh ildka. It is surrounded by Bashahr, except on the west, where it touches Kotgarh. The area is some three or four square miles, and the population (1901) 1,489. The State is a feudatory of Bashahr, and pays an annual tribute of Rs. 150, with Rs. 30 as a fee to the Wazir of Bashahr.

General.

The present Chief is Thakur Narindar Singh, who says that his family was founded by Priti Singh, a brother of the Kumhaisain progenitor Kirat Singh, and that these were two of four brothers, who came from Gya and settled at Karángla in Bashahr. But, whereas Thákur Narindar Singh claims to be in the 146th generation from Priti Singh, the present Chief of Kumhársain is stated to be only the 56th from Kirat Singh, which looks as though there must be a mistake somewhere. But, whatever its origin, the Delath family is undoubtedly an ancient one, and one that is held in considerable esteem by its neighbours.

The Thakur.

There are three parganas, Agli Ghori, Bichli Ghori, and Nichli Sab-divisions Ghori, comprising respectively six, two, and three villages or hamlets. Each village has a lambardár. The Thákur is the sole judge and magistrate, and exercises his power in patriarchal fashion without reference to any particular code of law. His two chief officials are the Wazir and the Jathar, the latter's business being the collection of revenue.

No Settlement has been made, and revenue is paid partly in cash and partly in kind. Cash revenue amounts to Rs. 360, and the value of kind revenue to about Rs. 770, or Rs. 1,130 in all.

Revenue.

The domain lands yield about Rs. 200 a year. At Chatarangna in Chait each house pays the State eight annas, and at Naurátra two At Nauratra and on the occasion of several other festivals a goat is furnished to the State by the villages in turn. The shádi ghami contributions are about one rupee a house.

There is no other income. Children from the State can attend either the Kotgarh or the Rámpur schools. Delath itself has none of the products of civilisation, such as roads, schools, dispensaries, etc.



# 3.-NALAGARH STATE GAZETTEER.

PART A.

# CHAPTER I-DESCRIPTIVE.

#### Section A.—General.

Hindur is said to have been the original name, from Handu, a CHAP. I.A. Brahman, who established his power over the local chiefs and made Hindur, in pargana Gullarwála, his capital. Nálagarh, the present capital, was not founded until the 15th century, and was so called because the site of part of the town was a dry torrent bed.

General.

The State lies between 30° 54' and 31° 14' N., and 76° 39' and situation and boun-76° 56' E., with an area of 256 square miles, and a population (in daries. 1901) of 52,551. It is bounded on the north by the Bilaspur State and the Hoshiarpur district (tahsil Una), on the east by Mahlog and Baghal States, on the south by Patiala and the Kharar tahsil of Ambála district, and on the west by the Rupar tabsil of Ambála. Two isolated villages lie in the middle of the Mahlog State. Nálagarh is divided fairly equally into two tracts Pahár, the hills, and Des. the plains. The Pahar has three parganas, Chamba (or Kundlu), Maláon, and Rámgarh, and the Des four, Dharmpur, Nálagarh, Palási, and Gullarwála. The Des tract lies in the Dun between the Siwalik range and the hills proper, and parts of it are extremely fertile. The Pahar tract is of the usual character of the lower Simla hills.

The main stream is the Sirsa, which has its sources in the hills above Kálka, and runs north-west along the base of the Siwáliks, eventually joining the Sutlej at Awankot in the Rupar tahsil. It is fed along its course by other streamlets descending from the hills, the principal of which in Nálagarh are from east to west the Ballad, the Pali, the Khari, the Khokra, the Chikni and the Kundlu naddis, and also by the Kanahan naddi, which rises in the Siwaliks and joins the Sirsa on its left bank in the vicinity of Palási fort.

Streams.

The irrigation derived from these streams is uncertain, depending almost entirely on the rainfall in the hills, and they are as a rule at their lowest ebb when water is most needed. An irrigation work of former renown and historic interest is the Kála Kund reservoir, formed by a barrier across the Kála Kund valley, some fifteen miles to the north-west of Nalagarh. It is said to have been originally constructed by the Pandavas, was restored by Raja Sansar Chand in 1860 A. D., and irrigated the lands of some thirty villages. The barrier eventually burst after heavy rains, and unfortunately has never been repaired.

Irrigation.

The hills in the State consist of two well defined ridges running from south-east to north-west on either side of the Gambhar river. On the northern and easternmost of these are the ruins of the Surajgarh and Maláon forts, and on the other the Rámgarh and Chamba forts. On neither ridge does the highest point rise to more than 4,466 feet above sea level.

Hills,

## Section B.—History.

CHAP. I, B. History. The history of the ruling family of the State of Hindur or Nálagarh is included in that of Biláspur State, whence the Rájas of Hindur, descendants of the elder branch, originally came. Ajai Chand, the eldest son of Káhan Chand, Rája of Biláspur, lost his birth-right on the succession of his younger brother, Ajít Singh, to that State in A. D. 1100, and resolved to carve out a principality for himself. Having raised a force in his father's kingdom, he invaded the territory of Handu, the Braman Thákur of Hindur. Handu's cruel and unjust rule had alienated the affections of his subjects, and they welcomed Ajai Chand as a deliverer. Seeing that a hostile force was collected on his frontier, Handu did not wait to be attacked, but with superior numbers fell upon the small and badly equipped army of Ajai Chand. He was completely defeated and lost his life in the encounter.

Rája Ajai Chand, 1100— 1171, A. D. Ajai Chand thus established the State of Hindur. He magnanimously performed the funeral rites of the fallen Thákur, and provided for the maintenance of his children, whose descendants are still headmen of Chirauli in the pargana of Nawán Nagar. But Ajai Chand did not remain in undisturbed possession of his newly acquired kingdom, for Ajit Chand, who appears to have claimed suzerainty over it, invaded it several times; but, though with his superior forces he was able to prevent Ajai Chand from regaining his rightful kingdom of Biláspur, he was not able to oust him from Hindur, and Ajai Chand, by his firm and just rule, succeeded in consolidating his power in that kingdom, which he ruled until his death in A. D. 1171.

Rája Bijái Chand, 1171— 1201 A. D. Bijái Chand, his only son, succeeded when only four months old, and the administration of the kingdom was carried on by his mother. She had to cope with a revolt of the Kanets, who had grown turbulent under Handu but were kept under subjection by the vigorous rule of Ajai Chand. At first the ahlkárs of the State sided with the rebels, but the Ráni called them before her, and by an impassioned appeal to their loyalty induced them to aid her in suppressing the rebellion. The Kanets were defeated in several engagements, and did not again venture on open disaffection, but Bijái Chand, on assuming power, had to complete their subjugation. He greatly increased the internal prosperity of his State, and his name is still cherished in the hills for his charities.

Rája Dham Chand,1201— 1836. On his death at the age of 30 in A. D. 1201 he was succeeded by his son Dham Chand, also a minor, whose reign was on the whole peaceful, though the Kanets were still turbulent and disloyal at heart. Dham Chand suppressed their gatherings, his object being to put a stop to cattle raiding. In this he succeeded, and his intelligence, even as a youth, made him an efficient and popular ruler. He died after a reign of 35 years in 1236 A. D.

[PART A.

Raja Bairang Chand succeeded, and his reign was uneventful.

Rája Lachman, a minor, who followed, had to contend with Rája Bairang internal rebellion, which he suppressed with firmness when he came 1276 A. D. of age. He was a sympathetic ruler and earned the gratitude of Lachman, his subjects.

Rája Utal Chand reigned ten years and was succeeded by Rája Utal Chand, 1806 his son, Raja Jaimal Chand, whose judgment commended the late a. p. respect of all parties to a dispute.

Raja Amar Chand was an active administrator, who often Raja Amar Chand, 1988moved among his subjects in disguise in order to learn their 1356 A. D. needs.

Rája Alam Chand had to face a serious crisis. In 1399 A. D. Chand, 1856— Timur invaded the Punjab, and, after his massacre at Delhi 1408 A.D. and his sack of Meerut and Hardwar, marched on his return journey along the foot of the hills, and reached the frontier of Hindur, where he pitched his camp in the open field. Resistance was out of the question, but Alam Chand repaired and provisioned his forts and made every preparation for defence. then visited Timur in person and offered him a supply of provisions, of which his army stood in great need. This the invader accepted, and his forces pursued their march without inflicting any injury upon the State. Seven years after this event Alam Chand died in 1406 A. D.

His son and successor Udham Chand had a peaceful Rija Udham Chand, 1408reign and held aloof from the dissensions, which then prevailed 1421 A. D. among the Hill States, devoting his energies to the amelioration of the lot of his subjects. His younger son Kotak Chand received Chandori in pargana Palási for his maintenance, and his descendants still live there and bear the title of Mián.

Rája Bikram Chand, the elder son of Udham Chand, suc- Rája Bikram ceeded in 1421 A. D. His three younger, sons in turn received 1435 A. D. jágírs in pargana Palási, which were exchanged for jágírs in pargana Nálagarh, when the town of Nálagarh was founded and became the capital of the State, their residence being transferred from Mainpuria in the former pargana to Baili in that of Nálagarh.

Kidár Chand, the eldest son, succeeded to the gaddi in 1435, Chand, 1485—Chand, 1485—Chand and was a mild and just ruler, who suppressed some feeble revolts 1448 A. D.

He died Rija Jai with clemency. He also relieved famine with liberality. He died Raja in 1448. His son Jai Chand was even more famed than his father Chand, 1448—1477 A. D. had been for his justice and the mildness of his rule. He died in 1477 A. D.

CHAP. I, B.

History.

1276-1306

Rája Jaimal Chand, 1816-1338 A. D.

Rája Kidár

## Nalagarh State.]

CHAP. I, B. History.

Rája Narain Chand, 1477-1528 A.D.

Raja Narain Chand succeeded his father, Jai Chand, while still a minor, and the kingdom was administered by the Rani, his mother. During her régime, the Rája of Núrpur halted near the capital of the State on his way to Hardwar, and was so pleased with the arrangements made for his entertainment that he proposed an alliance between the young Rája and his daughter. His offer was accepted by the Rani, but opposed by the Wazir on the ground that the status of the Raja of Núrpur was not sufficiently high. Upon this the Núrpur Rája married his daughter to the Raja of Bilaspur, and incited that Prince to attack Nálagarh, which he successfully did. Nálagarh was compelled to purchase peace by surrendering the fort of Satgarha, which is still held by Biláspur.

Rája Rám Chandar, 1522-1568 4. D.

The next Rája, Rám Chandar, was a great builder. constructed the fort of Ramgarh, and also built the town of Ramshahr, which he made his summer capital. It is said that he used to exact half the gross produce of the land as revenue, and, though this demand may appear excessive with regard to the circumstances of the time, it was apparently realised without Raja Sansar hardship. His successor, Sansar Chand, who succeeded, built the handsome Diwánkhána at Nálagarh, and restored the Kála Kund reservoir, to which allusion has been made above.

Chand, 1518— 1618 A. D.

Rája Dharm Chand, 1818-1701 A. D.

In 1618 A. D. Sansár Chand was succeeded by Dharm Chand, the eldest of his eight sons, whose chief measure was a reduction of the State's revenue to one-sixth of the produce. An able and just ruler, Dharm Chand reigned for no less than 83 years, dying in 1701 A.D. He was succeeded by his eldest son Himmat Chand, Rája Him. during whose short reign of three years the Patháns began to make inroads on the Hill States and attacked Hindur three times in rapid succession. Himmat Chand fell, fighting gallantly against the invaders, in a battle in which the Hindus made a

Chand, mat 1701-1705 A. D.

Bhap Chand, desperate resistance and were defeated with great loss. 1761. Chand succeeded his father Himmat Chand and was followed by his son Mán Chand.

Rája Mán

The State was now divided by factions, the Mattiana Kanets siding with Man Chand, and the Thuanu Kanets with Padam Chand, younger brother of the late Raja Bhup Chand. Padam Chand assassinated his nephew Man Chand and obtained the throne, but was in turn killed by the Mattianas.

Singh,

Bhái Kharak Singh of Haripur in Mahlog effected a reconciliation between the factions, and induced Gaje Singh, a distant collateral and refugee, to accept the gaddi. He is the founder of the present dynasty and, though a just ruler, was not on good terms with his son Ram Sarav. The latter with a band of retainers occupied the fort at Palási, and lived as a free-booter.

Rám Saran Singh became Rája in 1788, and died at the CHAP I. B. age of eighty-six after a reign of sixty years. In the early part of his reign he had so extended his dominions, that his authority was paramount from Palási to Mattiána, and eastwards Seran Singh. as far as Ajmirgarh, on the Jumna; and though he did not conquer Sirmúr, Dharma Negi held the Subáthu fort for him.

History.

Rája Rám

In 1803 the Gurkhas, it is said at the invitation of Bilaspur, came from Nipal through the hills, and broke the power of Kam kha war. Saran Singh and all the Hill Chiefs. The famous fort of Rámshahr, which had been constructed by the Chandels before they separated and Nálagarh was founded, was besieged by Gurkhas, and though provided with tanks for rain water and enormous granaries, the garrison was obliged to capitulate after three years' siege. Rám Saran fled to Basáli in Hoshiárpur for three or four months, and then returned to Palási for ten years, which with Baddi and Gullarwala were the only forts left to him. In 1814 Sir D. Ochterlony came with his forces; a battle was fought at the pass of Rámshahr and another at Lohár Gháti near Maláun. British force, English and Purbiah, was encamped for some months near Rámgarh, and eventually, whon guns were brought to bear on the fort, the defenders capitulated. In the decisive battle near Malaun Bhagta Thappa, the Gurkha leader, was slain. An English officer, Lieutenant Williams, was killed at Rámshahr, and his tomb is well preserved to this day.

Ram Saran Singh threw in his lot with the British, and by his exertions merited restoration to all his former possessions. He of Réja Bám Saran Sisgh. refused, it is said, to accept his fresh conquests, and contented himself with his ancestral possession of Núlagarh, as it stands now. The revenue to Hindur from the hill tracts under the Gurkha Government amounted to about Rs. 15,000, but in consequence of the struggles against the Gurkhas it had suffered much devastation, and many families were induced to move to Palási in the plains. In 1815 the total revenue amounted to Rs. 45,000. In that year the petty district of Bharauli, near Kotkhái, was granted to Rája Ram Saran Singh as a reward for his services, but its distance from Nálagarh, the turbulence of the people, and his own unpopularity in that quarter led him to agree to its transfer to another Chief, the Rána of Balsan, for the sum of Rs. 8,500. The Rája was confirmed by a sanad, dated the 20th October 1815. He paid an annual tribute of Rs. 5,000 and was bound to aid the British Government with troops in time of war. Sentences of death passed by him required the confirmation of the Political Officer in charge, now known as the Superintendent, Hill States. After the Nipalese war Raja Ram Saran received an indemnity of one lakh of rupees, when he returned the Satgarha forts to the Rája of Biláspur from whom he had taken them. This sum he expended in improving and strengthening the fort of Palási in the plains.

CHAP. I, B. History. Rájas Bije

Rája Bije Singh succeeded, and on his death in 1857 the State lapsed to the British Government, and it was at first decided that the three sons of Rája Rám Saran Singh by his Brahman wife should be given the jágír of the value of Rs. 10,000 a year held by Ugår Singh. the Ráni. In 1860, however, the Home authorities decided to restore the State to Ugár Singh, and he became Rája with full powers. He was the most intelligent of Rája Rám Saran's sons, having acted as Wazir during his father's later years. The British Government guaranteed the jágírs of his brothers Fateh Singh and Bír Singh, whose descendants in consequence enjoy the privilege of collecting their own revenues. Fatch Singh was of unsound mind. Ugár Singh was installed in 1860. He received a khillat of Rs. 1,120 and paid a parhkásh of Rs. 1,120 and seven gold mohars.

> In the earlier part of his reign he administered the State on sound lines, but, when his eldest son, Isri Singh, attained his majority, dissensions arose. The latter's mother was the daughter of a Mián of Jaswál in the Hoshiárpur district, and was married when Ugár Singh himself was a Mián. After he became Rája, he married the daughter of a Chandel Mián, whose ancestors had come from Kahlur in Raja Ram Saran's time. She resided at Palási and was known as the Palási Ráni. Her only surviving son is Kanwar Jagindar Singh, whom Raja Ugar Singh appointed as his successor disregarding the claims of the elder Isri Singh.

Rája Isri Singh,

But on the Rája's death in December 1876 it was decided that Isri Singh was the rightful heir, and he was installed in June 1877. He is allied by marriage with the houses of Goler, Kángra, and Kuthar. He had been residing at Garkhal near Kasauli during the last years of his father's reign, and was thus handicapped by a limited knowledge of the affairs of the State. All the prisoners were released on Ugár Singh's death, and all the State officials dismissed, but Ghulám Kádir, the former Wazír, was re-appointed. Mián Jagindar Singh was awarded a pension of Rs. 2,060 a year, and his mother suitably provided for. Ghulám Kádir as Wazír imposed new taxes and enhanced the land revenue, thereby causing disturbances, which were only quelled by the Superintendent, Hill States, proceeding to the spot with a force of British police. Ghulám Kádir was subsequently dismissed and banished from the State. A committee of the old officials was then appointed, and it worked satisfactorily for thirteen years, until dissensions impelled its abolition in 1893, and Jowahir Lal, an official of the Nabha State, was appointed Manager. He effected a summary Settlement of the State, but his position soon became untenable and in 1895 Bhagwan Singh was appointed Wazír.

He was a capable man and acted in the best interests of the State, but eventually he too was dismissed. Kanwar Jagindar Singh and Hari Singh subsequently occupied the difficult post, and then

a Council was appointed with Bábu Sundar Singh as President. On CHAP. I. C. the expiry of his term of office, his services were dispensed with, and Population. Mian Indar Singh, son of the above mentioned Hari Singh, was appointed. He is still in office.

## Section C.—Population.

The State is sparsely populated, the density being a trifle over 200 per square mile. In former days most of it was waste, the villages being confined to the valleys, and to the tract south of the Sirsa away from the main routes. Gullarwála pargana was a desert. The only habitations were thatched huts, and the people concealed their valuable property in caves. Rája Rám Saran Singh colonised the tract afresh with settlers from the Ambála and Hoshiárpur districts.

The capital has a picturesque position at Nalagarh, There are no towns. the foot of a hill. A road winds up to the palace, which overlooks Ramshahr. the bazar from a precipitous spur. The Rája has two other residences, one at Palási, and the other at Rámshahr in the hills.

The principal tribes in order of numerical importance are Kanets, Gujars, Brahmans, Sainis, Rájpúts, Játs, and Labánás. In castos. the plains villages there are a good many Chamárs. There is a sprinkling of the ordinary trading and menial classes throughout the State. A certain number of Muhammadans are settled in Nálagarh town.

Tribes and

Kanets are spread all over the State, but are thickest in the Pahár iláka. Their most noteworthy subdivisions are Mattiána, Kulahu, Bhalsangu, Bahalwal, Nandaru, Bahrogu, Sudhal, Juglal, Nandwal, Machiena, Dalwal, Katwal and Thuanu. Most of the Kanets are agriculturists. Some earn their living by selling grain, grass, or wood, or by taking service. They are the oldest inhabitants of the State, and are described as turbulent in disposition. Most of the subordinate offices in the State are filled by Kanets.

Kanets.

The Gujars, Sainís and Játs live along the Ambála and Hoshiárpur borders. They are immigrants from those districts migrants. brought in by Rája Rám Saran Singh. Some of the Sainis came originally from the Jullundur district.

The greater part of the cultivated area of the Des is in the hands of Gujars. They are good cultivators, and are also cattle dealers, and sell milk and ghi. Most of them are Mussalmans, but a certain number are Hindus.

Gujars

The Jats and Sainis are some Sikh and the others Hindu. They are industrious and quiet. The Sainis especially excel as agriculturists. Their holdings are small, and they devote themselves successfully to the more valuable crops such as tobacco, oilseeds, cotton, and sugarcane, the produce of which they export.

and

CHAP. I. C. Population. Rájpúts.

Labánás,

The majority of the Rájpúts are connections of the ruling family. They cultivate their lands, and sometimes take service or engage in trade.

The Labánás are also immigrants from Hoshiárpur. In addition to agriculture they follow their tribal profession of carriers. They purchase grain in the villages, load it on bullocks, and sell it in Kálka or the hill cantonments.

Other tribes. There is nothing specially noteworthy about the Brahmans or the trading and menial classes. These latter are represented by the following castes, Khatris, Bánias, Sonárs, Bhábrás, Bhattis Ghirths, Jhínwars, Lohárs, Barháis, Kolís, Chanáls, Chamárs Bhánjras, Chuhrás, Dumnás, Kumhárs, Chímbás, and Teli. By far the most numerous are the Chamárs, who are the drudges of the Des villages.

Religion.

Nor is there anything special to note about the religion of the State. At Rámshahr below Rámgarh fort is a tank built by Rája Rám Saran Singh and called Ráwalsar. Like the Ráwalsar in Mandi it contains floating islands. A temple to Káli is close by. On the first Friday in Jeth a fair is held, attended chiefly by women who gather in from all parts of the neighbouring States. The floating islands are worshipped as well as the goddess. Lakhdáta (Sakhi Sarwar Sultán) has a pírthán in the village of Dehdi, and a fair takes place here in the month of Mágh to which Gujars mostly resort. The chief temple in Nálagarh itself is that to Devi. Guga Pír has shrines at Mánpur and Nálagarh, where fairs are held in the month of Bhádon.

Manners and customs.

No detailed account of the habits and customs of the people is obtainable, but it is believed that there is nothing peculiar to Nálagarh in connection with these. Descriptions of the Kanets of the lower hills will be found in the Biláspur and Simla District Gazetteers, and for the Gujars, Játs, and Sainís reference may be had to the Gazetteers of the Ambála and Hoshiárpur districts, whence these people originally emigrated to Nálagarh.

# CHAPTER II-ECONOMIC.

## Section A .- Agriculture, including Irrigation.

During the Settlement operations in the Des, 1895-1899, CHAP.II.A. a certain amount of information was collected regarding the Agriculture economic condition of that tract. But no enquiry into such matters has ever been held in the Pahár iláka since the restoration of the State to Rája Ugár Singh. The revenue system of the Pahár remains as archaic as that of the least advanced of the smaller Hill States, and so far as is known no statistics have been compiled, such as would furnish the basis for an account of the material position of its people. The fact that a regular Settlement has not been thought necessary, perhaps, argues that the people are as a whole fairly prosperous.

General.

There are four main classes of soil in the Des, (1) lehri, so i.e., manured, (2) dabbar, naturally moist, (3) talla, low-lying, and (4) changur, high-lying. For Settlement purposes each of these was divided into irrigated and unirrigated, and unirrigated talla and changar were further subdivided into first class and second class. Lehri land generally yields two crops in the year, dabbar gives a rice crop and sometimes a spring crop following; first class talla, jowar or cotton in the autumn and occasionally a spring crop too, and the other classes seldom more than one crop a year. Changar second class gives one crop in every two or three years.

Soils in the

For the Kharif harvest maize is the principal crop on both irrigated and unirrigated land. Next to it come moth on unirrigated land. Other grains are in order of extent jowar, mash, rice, bajra and kulath. Of non-grain crops cotton is extensively grown, and after it come til, sugarcane, and hemp. In the Rabi, five-sixths of the harvest is wheat, and most of the remainder gram. Barley, tobacco, and sarson are the only others of any extent.

**Principal** 

Kanets and Gujars between them held more than half the cultivated land in the State. In the Des at settlement 76 per cent. of the population was dependent on agriculture, and the percentages on the cultivated area possessed by the various tribes were, Gujars 42, Kanets 24, State and nonagricultural castes 16, Sainís 9, Játs 4, Labánás 3 and Rájpúts 2.

Agricultural

Agricultural labourers engaged for seed or harvest time are Labourers. given two annas a day and their food.

Up to the 1899 Settlement alienations of land by the occupants were not recognised by the State. Hence very few transfers by lands. sale or mortgage in the Des came to light at Settlement. The percentage ascertained was 1.41 for mortgages and .4 for sales on

Transfer of

#### Section D.-Mines and Mineral Resources.

The headworks of the Sirhind Canal at Rupar were built of CHAP. II.G. stone quarried close to Nálagarh, which was carried to Rupar on a temporary railway. This stone is the only mineral of commercial communicaimportance in the State.

Minerals.

#### Section E.—Arts and Manufactures.

There are no arts or manufactures, and no trade worth the Manuface name. Cotton and any surplus grain available are imported to tures and trade. Rupar, Kálka, or Ludhiána, and metals, salt, cloth, etc., brought back.

### Section G.—Means of Communications.

There are four main roads: (1) from Nálagarh to Biláspur, communica. Suket, Mandi, and Kulu with a halting stage and rest-house at tions. Kundlu, 13 miles from Nálagarh; (2) from Nálagarh to Rupar, 14 miles; (3) from Nálagarh to Baddi (10 miles), where there is a halting stage and rest-house; from Baddi the road continues through Patiála territory to Kálka; (4) from Baddi to Patta in Mahlog State, and thence to Simla viá Kakarhatti and the old Kálka-Simla road.

The first three mentioned are, generally speaking, in good order and fit for country carts. Beyond Baddi the Kálka road is very bad. The Baddi-Patta road is rough and only fit for mule traffic.

There is an Imperial post office at Nálagarh, and a telegraph Postal. office was opened at the same place in 1908.

## CHAPTER III.—ADMINISTRATIVE.

#### Section A.—Administrative Divisions.

Land Revenue.

General arrange. ments.

The administration of the State is at present in the hands of a Council of three. They have full powers, except that an appeal against any order of theirs lies to the Raja. The law of British India is enforced wherever applicable. The State has no peculiar law of its own.

### Section B.—Civil and Criminal Justice.

There are three Courts. First the ijlás khás, the Rája's Court, which only exercises appellate jurisdiction over the Court of the Council. Below it is Court of the Council with full civil, criminal, and revenue powers. Subordinate to the Council Court is the Court of the Tahsildar, who has second class magisterial and judicial powers.

Bub-Divisions.

The old parganas described above are maintained, but have no administrative importance. The whole State is included in one tabsil under a Tabsildar, with a special revenue officer for the collection of land revenue in the Pahar tract, the records appertaining to which are kept in Hindi and in their former style.

Registration.

The Indian Registration Act is in force without modification, the Registrar being the Council Court. About Rs. 200 are paid in fees yearly.

### Section C.—Land Revenue.

Land Bevenue Rája Rám singh. Pahár.

In the time of Rája Rám Singh land revenue was taken both arrangements in cash and kind. In the Pahar the unit of area was the patha, that in the time of is to say, the amount of land which could be sown by 21 seers kacha or one seer pakka of seed. The unit of assessment was the taka, which was composed of a varying quantity of pathas according as the land was good or bad, irrigated or unirrigated. Each taka paid Ro. 1 in cash annually, and one maund kacha (16 seers pakka) of grain in the following proportion, 5 seers rice, 3 seers mash, 32 seers maize or wheat, all kacha. If the taka contained no irrigated land the grain was all wheat or maize, or if the land was poor koda, bathu, or kulath. This system continues up to the present day, and there has never been any occasion to attempt to estimate the average area of a taka. In the neighbouring State of Baghal it is described as about a bigha and a half.

As a grazing tax each man owning cattle had to give the State one goat a year, irrespective of the number of his animals.

Water mills were taken to belong to the State. They were Grazing tax. held by three classes: Daolas, Kolis, and Jhinwars. The Daolas Watermilla paid as rent Rs. 12 a year, the Kolis 18 maunds of grain, and the Jhinwars 12 maunds. All had to furnish begar in addition for eight days in the month.

Hela begar.

In addition to the begar described above, which was termed athwara begar, special begar (hela) was required for three months in the year on the same terms. Athwara begaris were given a ration of food of 3 seers a day, but of the hela begáris only those who were called on for service at the palace were given food. Hela begáris were usually employed as household servants of the State officials. Failure to attend as a begari was punished with a fine calculated at the rate of Rs. 2 a month.

Milk.

When required, milk was taken from the zamindárs without payment, and they were also responsible for labour to repair the roads or State buildings.

Benevolences.

When the Rája assembled a force of any kind, each plough was liable to furnish 10 maunds of grass and wood. For a wedding or funeral in the Raja's family, or during his tour in the State, all grass and wood required had to be furnished without payment. Grain purchased for the State granary was paid for at 44 seers in the maund, and was re-issued at 36 seers in the maund.

Nazarána.

All land was considered the absolute property of the Rája. The payment of nazarána secured an occupier a precarious tenure. which was liable to be terminated at a moment's notice, if some one else offered a higher nazarána for the holding. No tenant of land was permitted to make a private alienation of what rights he possessed.

Wheat, maize and hemp.

In addition to everything else there was a further exaction for a purpose not stated of a maund and a half of maize and five seers of hemp from every plough annually.

Mr. Barnes' assessment.

Between 1856 and 1860, when the State was under British administration, a cash assessment was imposed, revenue in kind. miscellaneous demands, and begar were abolished, and a summary distribution made over the villages by Mr. Barnes, on the old plough measurement, as follows:—

- Rs. 17 per plough of irrigated land (60 bighas).
- Rs. 16 per plough of first class unirrigated land (80 bighas).
- Rs. 14 per plough of inferior land (100 lighas).

PART A.

The total demand was Rs. 64,300 including assignments, the Des paying Rs. 89,544 (Rs. 25,000 khálsa and Rs. 4,544 jágír) and the Pahar Rs. 24,756. Cesses in addition were imposed at 15 per cent. on the land revenue, 5 per cent. for malba, and 10 per cent. for the village headman's pachotra and biswadári. The jagirdars were allowed to collect their own revenue in cash or kind as they pleased.

In 1860 the State was restored to Rája Ugár Singh, who singh, abolished the cash assessment, and reintroduced the old system, with certain reductions in pargana Gullarwala in favour of new settlers.

Rája Ugár

In 1863, as a result of complaints made by the subjects of 1863. the State, Lord William Hay, the Superintendent of the Hill States, induced the Raja to make certain concessions. The maund was fixed at 40 seers for all State transactions; the extra demand of wheat, maize, and hemp from each plough was abolished; the zamindárs were allowed to take all the straw at the crop division, (but in return four annas a bigha were imposed on fodder crops); athwara begar was remitted, hela begar remaining as before; grass and milk supplied at the halting stations were ordered to be paid for; arrangements were made by which the zamindars could obtain grass and wood for their own use free of cost, and in lieu of the former custom of taking a goat from each grazier a grazing tax of six pies per animal was imposed.

Reforms in

But, as time went on, all the old impositions were restored and new ones added. In 1880 there was an upheaval in the State, which resulted in the dismissal of the then Wazir, and the abolition of the new taxes. Athwara begar was however maintained.

1880.

In 1893 the people found the burden of begår and miscellaneous taxes intolerable, and to quiet them the Raja promised a new Jowahar Lal. settlement. He sent for a man called Jowáhar Lál from Nábha, who instead of a regular Settlement proposed a summary Settlement only. No measurements were taken, crop returns and prices for the previous five years were roughly estimated, and the State share fixed at 27 per cent. of the gross produce distributed according to ploughs. The total original demand for the Des was Rs. 73,930, but as the assessment was not accepted by the zamindars, a remission of 32 per cent. was allowed, and the revenue reduced to Rs. 57,807.

Summary

- n Jowahar Lal's settlement the following miscellaneous demands were maintained:-
  - (1) The goat tax of six pies per animal.

(2) The Diwali nazarána of two annas per plough.

(3) The maharána payment of Rs. 10 per plough by each lambardár every ten years.

CHAP. III; O: Land Revenue.

- (4) The rent and begår due from owners of water mills.
- (5) The Siláh Khána taxes and the service commutation fees of jágirdárs.
- (6) Hela begár was continued. The labourers required were supplied by the villages in rotation. Men employed at the Durbár and detained there overnight received rations. Otherwise none were paid or fed, except that a cooly taken outside the State was given his food.

(7) Each plough supplied five maunds of dry grass and five maunds of dry wood to the Durbar.

(8) Four seers of ghi had to be furnished for each plough and a rupee was paid for these, irrespective of the market rate.

(9) Grazing fees were levied on cattle brought in to graze from outside the State. The rates were, buffaloes, camels, and draught bullocks Re. 1 per head; cows, bullocks, and mules annas 8; donkeys annas 4, and goats annas 2. Subjects of the State were allowed to graze their own kine free of charge in the village grazing grounds.

(10) Bashahr traders bringing goats through the State paid a toll of three pies on each animal.

(11) Nazarána was made payable by the pirhái or public drummer, whose privilege it was to attend all wrestling matches within his pargana, and to receive one-fourth of the sum collected thereat.

(12) A commission of Re. 1-9-0 per cent. was levied on sales of cattle within the State. This was recovered in the first instance from the purchaser and failing him from the seller.

The other cesses imposed by Rájas Rám Singh and Ugár Singh were remitted.

The Regular Settlement of the Des.

A regular Settlement of the Des portion of the State was commenced in 1895 under the superintendence of Mián Bhagwán Singh, then Wazír. The next year the work was placed in charge of Lála Gopi Chand, Deputy Superintendent, Deputy Commissioner's Office, Pesháwar, whose services were leut for the purpose by Government. He was not altogether successful in conciliating the people, and in 1898 Mián Durga Singh of Kotkhái was deputed to verify and report upon his results. Final orders were passed by Mr. Meredith, Superintendent, Hill States. He fixed Rs. 77,965 as a total demand plus cesses at Rs. 10-2-0 per cent. This was reduced later on at the instance of Government to Rs. 70,616, by an adjustment of the distribution in certain villages. Measurements were conducted on the square system with the 4½ feet karam as the unit of measurement. The bigha thus equalled 900 square

yards, and 5.38 bighas went to the acre. The whole tract was taken as one assessment circle. The gross produce was ascertained by crop inspections, and the State share fixed at 21 per cent. The total area worked out as 34,046 acres, and the average incidence in accordance with the subsequent reduction was a fraction over Rs. 2 per acre.

III, C. Land Revenue.

#### The soil rates were-

	Ks. A	. P.
Chahi, lahri, dabbar, and talla irrigated	1 2	0
Changar irrigated	0 12	0
Lahri, talla I, and dabbar unirrigated	0 12	0
Talla II, and Changar I unirrigated	0 8	3 0
Changar II unirrigated	0 2	0

#### The detail of cesses was-

				ĸs.	Α.	Р.	
Lambardár		 		5	0	0	per cent.
Patwári	•••	 •••	•••	3	2	0	do.
School	•••	 •••		1	0	0	do.
Post office	•••		31	0	8	0	do.
Hospital	•••			€ 0	8	0	do.

In the Pahár iláka revenue is still collected on the old system of Rája Rám Singh, partly in cash and partly in kind. The grain revenue is removed to Nálagarh and then sold. The estimated cash revenue is at present about Rs. 22,000, of which about Rs. 5.500 are assigned. In an average year the value of grain revenue is about Rs. 10.000.

Revenue of the Pahár.

In round numbers the present land revenue of the whole State, including the value of grain is about Rs. 1,04,000 (of which State. about Rs. 24,000 are assigned), plus Rs. 7,000 cesses on the Des tract.

Present land

Certain miscellaneous matters connected with the revenue Miscellaneou were arranged at Settlement as follows:-

settlement re-

(1) Jágirdárs and muáfidárs were required to pay cesses on their assignments. The revenue due to them was ordered to be collected by the State, and disbursed from the State treasury. The service commutation fee of two annas in the levied on jágírdárs, and latterly held to be a contribution towards the Government tribute. was continued. It was ruled that jágirdárs were only entitled to receive the revenue of their jágírs, that they had no proprietary rights in the lands, of which the revenue was assigned to them, and that their claim to nazarána on new cultivation of waste lands within their jágírs was untenable. On the other hand, they still receive the Siláh Khána fees and grazing tax levied within their jagirs.

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- (2) Transfers of land between subjects of the State were permitted, subject to a payment to the State of a 5 per cent. commission on sales and mortgages, and annas 8 a bigha on gifts and wills. Alienations of land to outside persons require the permission of the Rája.
- (3) Waste land was recorded as the property of the State, but the rights of villagers to cut grass and wood were secured. The grazing tax of 6 pies per head on sheep and goat was continued.
- (4) Definite rates were laid down for nazarána payable on waste land broken to cultivation. These were annas 8 per bigha for changar, Re. 1 per bigha for talla, and annas 12 per bigha for land thrown up in the bed of a stream.
- (5) Siláh Khána fees were fixed at Re. 1 for goldsmiths and annas 8 for other shopkeepers and oraftsmen.
- (6) Grazing dues on cattle brought into the State to graze were maintained as before.
- (7) The land of a deceased zamindár, who leaves no collateral within five degrees, was held to revert to the State, and could be given to any one for cultivation on payment of nazarána.
- (8) Water mill rent was fixed at Rs. 6 per annum from Da las. One maund kacha per month while the mill is working and occasional begår from Jhinwars, and a maund and a half kacha per working month without begår from Kolis.
- (9) Begár was reduced to liability to furnish supplies and coolies for large camps, for the Rája's tour, and on the occasions of deaths or marriages in the Rája's family, and to labour for repair of the roads.

Assignments of land revenue. Most of the assigned land revenue goes in jágírs to various relatives of the Rája. The largest jágírdár is Mián Bhagwán Singh, whose grandfather Fatteh Singh was passed over in the succession to the ráj by his younger brother Ugár Singh, father of the present Rája. Kanwar Jagindar Singh, the Rája's brother, receives a cash pension. Three families of Miáns live in Nálagarh, and have jágírs in various villages. Others, more distantly connected with the ruling family, reside in the villages of Nangal, Jandori Saner, Gurdáspura, Pali, Karura, and Banjara in pargana Palási where they have jágírs.

#### Section D.-Miscellaneous Revenue.

Opium is purchased from Arki, Hoshiárpur, and Ambála. The poppy is not cultivated in the State. The lease for vend of prium is sold by auction annually, and the contractor has agents for retail vend at Nálagarh, Baddi, Barun, Kundlu, and Rámshahr. The licenses for opium and drugs are sold together, but separately from that for country liquor The average fee is Rs. 800.

CHAP. III, H.

Police and

Drugs.

Country spirit is manufactured in the sadr distillery at Nálagarh, the lease of which, carrying with it the monopoly for wholesale and retail vend in the State, is put up to auction every year. The licensee has retail shops at Nálagarh. Jagát Khána, Baddi, Barun, Kundlu, and Rámshahr. In addition to the license fee, a still-head duty of 3 pies in the rupee is imposed. The total excise income is Rs. 1,330 a year.

Excise.

The British Stamp and Court Fees Acts are in force. Stamps are made at Nalagarh, and issued from the State treasury to an agent at Nalagarh, who is in the service of the State. Judicial and non-judicial stamps are distinguished. The values of each description are anna 1, annas 2, 4 and 8; Rs. 2, 3, 4, 5, 10, 25, 50, 100 and 500. The stamp revenue is about Rs. 2,500.

Stamps.

The total income of the State averages about Rs. 1,30,000 a year, including assigned revenue, which is first brought into the nue. treasury, and then paid out again to the assignees.

# Section F.—Public Works.

No regular Public Works Department is maintained, and there are no modern works of any note. The palace at Nálagarh has an imposing situation overlooking the town, and is a handsome building. It includes a Diwankhana built about 1570 A.D. by Rája Sansár Chand.

There are some interesting old forts in the State, Palasi in the plains, and Rámgarh, Chamba, and Maláon in the hills.

## Section G.—Army.

There are no regular State forces. The Rája has a bodyguard of ten or eleven horsemen, and a few sepoys. These are armed with sword and lance. In addition there are some palace guards.

Army.

## Section H .- Police and Jails.

The State has three police stations at Nálagarh, Kundlu, and Ramgarh, and chaukís at Baddi and Gullarwála. There is one constable only at each chauki. At Nálagarh there are one

Police.

III, J. Medical. Inspector, one Sub-Inspector, one sergeant, one muharrir, and twenty constables. At Rámgarh, a sergeant, a muharrir, and eight constables, and at Kundlu a sergeant, a muharrir, and four constables. The President of the Council acts as Superintendent of the force.

Police.

Jail

There is a jail at Nálagarh with accommodation for fifty prisoners, and under the charge of a jailor with a staff of warders. There are no jail industries. Convicts are employed on out-door labour.

# Section I.—Education and Literacy.

Schools,

The State has two schools, a Middle School at Nálagarh, with an attendance roll of 100, and a Lower Primary School at Kundlu with 25 pupils. Education is backward, and the people show little inclination for it.

#### Section J.—Medical.

Hospiatl.

A hospital building has just been completed at Nálagarh, but has not yet been opened. Nálagarh is the only Hill State which has been scriously attacked by plague. The epidemic raged in Nálagarh town and the neighbouring villages during the winters 1901-02, 1904-05, and 1906-07, and the approximate number of deaths for each respective visitation was 207, 49, and 238.

# 4.—KEONTHAL STATE GAZETTEER.

PARTIA.

## CHAPTER I-DESCRIPTIVE.

Section A.—General.

Excluding its five feudatory states of Koti, Theog, Madhan, CHAP. I.A. Ghund, and Ratesh, the Keonthal State consists of six detached General. ildhas or tracts, divided into eighteen parganas which are as follows:-

1. Its main portion, or southern circle (halka janúbi), is bounded on the east by Theog, Balsan, and Sirmur; on the north by Patiéla, Koti and Madhán; on the west by Patiéla, Koti, and the Simle district; and on the south by Sirmur and Patiala. It comprises ten parganas, viz.:—

- Fagu 1. 2. Khalashi
- Tir Mahasu
- 4. Dharech
- 5. Ratesh
- 6. Karoli 7. Jái
- 8. Paráli
- 9. Jhajot
- Kalánj

in Fágu tahsil.

in Junga tahsil.

2. Its northern part, or halka shumáli, is bounded on the east shumáli. and north by Kumbársain; on the west by Theog and Madhán; and on the south by Theog. It comprises four parganas, viz.:-

- 11. Shili.
- 12. Matiána.
- 13. Rajána.
- Chadára. 14.

in Fágu tahsil.

3. Pargana Punar is nearly surrounded by Jubbal territory. except on the west where it adjoins Balsan: it also adjoins Kotkhái on the north.

Punar.

Rawin.

- Pargana Ráwin is more remote, and is bounded on the east by Garhwal and Bashahr; on the north by Bashahr and Jubbal; on the west by Rawin and Jubbal; on the south by the Bawar pargana of Dehra Dun and the Dhádi State. Parganas Ráwin and Punar form the Rawin tabsil.
  - 5. Pargana Rámpur is a detached area lying four miles south Rémpur.
- 6. Pargana Wakna is a detached area lying between Patiéla Wakna. territory and the British pargana of Bharauli.

These two latter parganas form part of tahsil Junga.

of Simla, and surrounded by Patiala territory.

General.

Mountains,
Fágu tabail.

In pargana Khaláshi lies the Mahásu dhár, its highest peaks being Mahásu and Deshu, and on the latter are the ruins of a fort. The Bekhalti dhár, on which there is another ruined fort, also lies in this pargana.

Pargana Rajána contains the Sandhu dhár, with its two peaks of Panertu and Kanág. In this and Matiána also lies the Jaráh dhár, with ruined forts on its highest points at Pantha, Darmeja, and Jaráh. In Matiána and Chadára parganas lies the Nág dhár, with ruins of forts on Kamlori, Nág, and Tikkar, its highest peaks. Chadára also contains the Ghada Kupar dhár, with its peak called Shergarh, on which is a large natural pool.

Pargana Shili contains the Kot dhár, with the peak of Ban-ká-jalu, on which are the ruins of a fort, and that of Kot, where there is a stone platform to Káli.

Rawin tahail.

In paryana Ráwin is the Durlu dhar with its peaks of Jakhi, Dhedar, Kawamond, Badalmond, Gidmond, and Sharoli.

In pargana Punar is the Kupar dhár, with the peaks of Shúkásor, Madháoni, and Nágá: and the Chambi dhár, with its peaks Churtha, Shírgal, and Kaliánpur with the ruins of a fort on the latter.

Junga taheil,

In Karoli pargana is the Bhán dhár, running south from the Túngash dhár, with its highest point at Karoá tibá; the Kanéti dhár, culminating in the Kanéti peak, on which is the temple of Kanéti deota; the Manún dhár, with its peaks of Manún and Jaipur: and the Nínkí dhár with those of Shingi and Kawália.

In pargana Jái and Paráli lies tho Ginta dhár, running from Koti to Bhaláwag and Cháil, with its peaks of Rathmú, Maroli and Mahásu Mor. Near Bhaláwag is a large tank, and the palace of the Rája.

In Jajot pargana is the Beoliá dhár, running from Kasumpti and ending in the Ashui river, with the peaks of Samta and Shirgal.

In Kalánj pargana lies the Karero Tárab dhár, running south from Simla and culminating in the Karero, Páthá, Thákri and Tárab peaks. The Múndlú dhár is an offshoot of the Tárab dhár, which ends in the Ashní: its chief peaks are Múndlú and Mádag, a ruined fort lying on the former.

Rivers.

The Pabar river runs through the Ráwin pargana, and a wooden bridge crosses it at Sáora village. Timber is floated down the stream. The Giri forms the boundary between the parganas of Ratesh, Jái, and Karoli and the Sirmur State. The Ashní runs through the State between Junga, its capital, and Simla. The Maori naddi derives its water from two hhads, one running from Nárkandá through parganas Shili and Rajána, and the other through the parganas of Matiána and Rajána. It falls into the Giri

PABT A.

opposite to Bagain in Ghund State. The Giri Fishing Club leases CHAP I, B. the part of Giri in Keonthal for Rs. 150 a year, and also the fishing in the Pabar for Rs. 8; that in the Ashni, for Rs. 21; and that in the Maori for Rs. 5.

History.

The climate of Junga tahsil is milder than that of Fagu, and in the autumn malarial fever often prevails in its low-lying villages. Fágu tabsíl has the coolest and healthiest climate in the State. The higher villages of Ráwin tahsíl have a cold climate, but in the lower villages on the banks of the Pabar, it is warmer than in Junga, and in them malarial fever is common in autumn.

Climate.

Fágu and Punar receive much more rain than the ohetr parganas. The snowfall on Fágu, Dhedhár, and Jákhi is the highest on record in the State, and in autumn in Fagu and Punar tahsils hail-storms frequently occur.

Rainfall.

Section B.—History.

An ancestor of the ruling family is said to have established himself at Allahabad in the time of Shahab-ud-Din Ghori, to avoid whom he had fled from Bengal. His son Rup Sain wandered still further afield and came to Rupar, in the present Ambala district, where he built a fort and established himself as a petty chieftain. He was, however, constantly at war with the local Muhammadans, and was ultimately overthrown and slain by them. His three sons fled in different directions: Bir Sain to Suket, Giri Sain or Tam Sain to the present Keonthal, and Hamir Sain to

Origin.

For centuries the chief feature of the State's history was the perennial triangular contest between it, Sirmur, and Bashahr, in the course of which first one and then another became supreme. and in turn lost its position.

Kishtawar in Jammu. Each founded a State, and the present Rája of Keonthal claims to be the 77th in descent from Giri Sain.

Early Bis-

In 1800, on the eve of the Gurkha invasion, Keonthal The eighteen is said to have been the overlord of eighteen minor thakurais, subject kurais. viz., Koti, Ghúnd, Theog, Madhán, Mailog, Kuthár, Kunhiár, Dhámi, Tarhoch, Sangri, Kumhársain, Rajána, Kharentu, Maili, Khalási, Bágri, Digthali, and Ghát. Of these the first four still exist as feudatories to Keonthal. Mailog, Kuthár, Kunhiár, Dhámi, Tarhoch, Sángri, and Kumhársain are described as having freed themselves during the Gurkha occupation, and are now independent States. The others are no longer separate principalities. and have been absorbed in this or other States.

This account of the eighteen subordinate thakurais is perhaps Kumhérsain. somewhat exaggerated, as Kumharsain was certainly subject to Bashahr at the time of the Gurkha invasion, and was afterwards expressly declared by General Ochterlony independent of all but

L'ataic catair.

CHAP. I. B. the paramount Government. Keenthal itself was probably in the same position to Bashahr very shortly before the coming of the Gurkhas.

The Gurkhas' invasion.

When the Gurkhas arrived, the then chief, Rána Rághunáth Sain, fled to Suket, where he died, leaving an infant son Sansár Sain, born in exile. Sansár Sain returned to his father's State in 1814, and his guardians, when called upon by Sir David Ochterlony to contribute money or territory towards the expenses of the Gurkha War, chose to surrender eight of the sixteen parganas of the State to the British. These together with part of the Baghát State were handed over to Patiála for a nazarána of Rs. 2,80,000.

Foundation of the present State.

The remaining eight parganas were secured to Rána Sansár Sain in perpetuity, by sanad No. 97, dated 6th September 1815, and later on Punar, a tract then scarcely cultivated or even inhabited, was made over to him by sanad No. 19, of 5th April 1823. In 1830, twelve villages were acquired by the British Government for the hill station of Simla, and in exchange the Ráwin pargana was granted to the Rána. In 1872 the pargana of Wakna in the Bharauli iláka was transferred to the State in exchange for the land on which the Bishop Cotton School, Simla, now stands.

Punar at the time of the Gurkha War.

The people of Punar were in former days remarkable for a ferocious courage, which was not characteristic of any of their neighbours. Mr. Fraser, who marched through the tract in May 1815, comments in his "Himalá Mountains" upon the curious circumstance of a high-spirited and independent race existing in complete isolation, surrounded by the "poor subdued creatures" of Jubbal and Kotkhai, in a country not particularly inaccessible. Previous to the coming of the Gurkhas, Punar was, according to Mr. Fraser, nominally a part of Jubbal State, but the inhabitants never dreamt of acknowledging the authority of the Jubbal Chief or of paying him any revenue. They could muster 1,000 fighting men, and, although they had large villages and plenty of cultivation, were confirmed marauders, and were guilty of all kinds of atrocities on their less warlike neighbours. They guerilla tactics, and, long after the complete reduction of Sirmur and Jubbal, it cost the Gurkhas years of fighting before they could introduce even a semblance of their authority into Punar. Finally they defeated the Punar army in a bloody battle at Matil. and laid their villages waste. As soon as the British declared war against the Gurkhas, the men of Punar rose and massacred the parties of Gurkha soldiers, whom they had tempted into their country to collect revenue. They then proceeded to besiege a Gurkha detachment in the Jubbal fort of Chaupal, and Mr. Fraser considered that the prompt surrender of the Chaupal garrison to his brother's force of irregulars, sent early in 1815 to ascertain the state of affairs in Jubbal, was due to fear of falling into the hands of the lawless savages of Punar. Nevertheless the harry-

### KEONTHAL STATE.]

ing, which the Gurkhas gave them, seems to have broken the CHAP. LB. spirit of the Pugar men, for since the establishment of British in-History. fluence in the hills they have not been especially conspicuous for turbulence.

Rána Sansár Chain behaved well in 1857, and hospitably Rája shektered at Junga several Europeans, whom the scare of the Chain. Jutogh mutiny had driven from Simla. He was rewarded with the hereditary title of Rája and a valuable khillat.

Rája Mohindar Sain succeeded Sansár Chain in 1862, and Rája Mo ruled for nineteen years. His father had left him a legacy of heavy debt, which he succeeded in paying off. He died in 1882 and was followed by his son Rája Bilbir Sain, of whose reign internal disorders were a feature, until in 1899 it became necessary to appoint a Government manager to carry out a regular Settlement.

Rája Mo-

Rája Balbir Sain died in 1901, and was succeeded by his son sain. Rája Bijai Bijai Sain, the present chief.

Section C.—Population.

The people of the State are of the classes usual in the Simla hills, and no more special description of them, their habits and customs is required than that contained in the Simla District Gazetteer.

The people.

Some of the more interesting features of the religion of the Religion. State are dealt with in a special appendix.

## CHAPTER II.-ECONOMIC.

Section A.—Agriculture including Irrigation.

CHAP. II, A. Agriculture
Agricultural population.

Kanets predominate as an agricultural class, and hold 61 per cent. of the total cultivated area. Brahmans hold 9 per cent., Rájputs 4 per cent., Pujáris 2 per cent., and other tribes 24 per cent. The Pujáris are a degraded class of Brahmans, and their proper function is menial service in the village temple. They have, however, begun to take to agriculture lately. 'Other tribes' are Badháis, Túris, Lohárs, Kolis, Chamárs, Rehrs, Chanáls, and Dúms.

Generally speaking, the whole population is dependent on agriculture and is, as a whole, fairly well off.

Principal crops. The principal Rabi or spring crops are wheat, barley and poppy. Potatoes are a feature of the Kharif in Fágu tahsíl. Maize is grown wherever possible, as also rice. Other autumn crops are koda, kangní, másh, kulath, báthu, chína, and kachálu.

Other produce. Vegetables of all kinds are grown in the Junga tahsil in the vicinity of Simla. The usual spices, turmeric, chillies, ginger, etc., are to be found in the warmer villages. Apricots and walnuts are abundant, and apples, pears, limes, pomegranates, and peaches are also obtained. The State has a garden at Tarai, a village in pargana Karoli, where mangoes are successfully cultivated.

System of cultivation.

The system of cultivation varies according to the altitude of the land. Well manured fields in low-lying villages generally produce two crops in the year. Higher up on the hills one crop is all that can be got from any land.

Rotation.

A favourite rotation is maize followed by potatoes. When the land yields two crops in the year, wheat and potatoes alternate.

Fertilisation.

The dung of sheep and goats is considered the best manure. If wheat or barley is the crop, manure is put on the field and ploughed up two of three days before sowing, and again spread over the spronting shoots, when they are three or four inches long. In the case of poppy, the manure is spread just after the seed has been sown. For unirrigated rice, koda, and bathu, the manure is put on at least a week before sowing.

Cattle.

The people have plenty of cattle. At the Settlement of 1901, it was estimated that there was one plough to every 21 bighas of cultivated land, as against 39 bighas in other neighbouring States.

In some parts of the State a good profit is made by the sale of milk and ghi. In others, especially in the upper parganas, we find the widespread superstition against milk drinking.

The breed of cattle in Junga tabail is different to the ordinary bill kind, the animals being considerably larger. It is called besri.

[PART A.

Sheep and goats are fairly numerous, and many of them are carefully fattened for the Simla market. There is ample pasturage.

II, D.

Mines and
Minerals.

Irrigation

Irrigation is by the usual medium of kuhls.

## Section B.—Rents, Wages and Prices.

Rents are, as a rule, in kind, the usual rate being half the grain produce. If the landlord supplies his tenant with seed and a plough he takes two-thirds at harvest.

Rents.

Rent on poppy cultivation is, however, taken in cash, and in the case of very inferior land the tenant is only required to pay the land revenue due to the State.

For miscellaneous work labourers are paid at the usual rate of four annas a day. But a zamindar only gives a labourer his food and one patha ( $1\frac{1}{2}$  ser) of grain. If a zamindar requires special help on any occasion his neighbours furnish it, receiving only their food in return. Workers on such conditions are called buaras.

Wages.

## Section C.—Forests.

Junga, Fágu and Mattiána ilákas contain numerous forests of deodar, blue pine, chil, and oak; but the number of mature trees except oak is very small. There is practically no old deodar, all having been sold to Simla traders during the last thirty years, but there are several very promising young deodar forests, notably Cheog, near Fágu, and Rathnu near Junga, which being of excellent promise and close to Simla will be very valuable in the future. The Punar and Ráwin ilákas contain extensive forests of deodar. blue pine, and fir. There is, however, very little mature deodar or pine, owing to heavy and ill-advised fellings in the past. forests of Rawin in particular have been greatly depreciated; and for many years to come they will yield nothing but fir. blue pine pole forests in Punar are of excellent quality—perhaps the best in the Simla division—and should yield a good revenue within a comparatively short time. The demarcation of the Keonthal forests is very nearly complete, a Forest Settlement has been made, and the working plan is now under preparation.

Forests.

### Section D.-Mines and Minerals.

The State has two stone quarries, one at Tara Dévi and the other at Karéiu. Stone excavated from the former is charged for at Rs. 2-8-0 per 100 cubic feet, and the latter is leased for Rs. 700 a year. There are no other minerals.

Minerals.

CHAP. II, G. Means of Communication.

Section F.—Commerce and Trade.

Trade is unimportant. What there is, is mainly in the hands of Suds from Kangra. Potatoes, opium, ginger, turmeric, and raw wool are exported, and cloth, brass, iron, salt, etc., imported.

## Section G.—Means of Communication.

The Kalka. way.

The Kálka-Simla Railway runs through the Kalanj pargana Simla Rail- with stations at Shogi and Tura Dévi. The former place is eight miles by foot path from Junga, and the latter seven.

Roads.

The Hindustán-Tibet road runs through Fágu tahsil. principal stages in the State are Kufri, Fágu, and Mattiána. There is a Public Works Department rest-house at Kúfri, and dâk bungalows at Fágu and Mattiána. Roads run from Junga to Simla (7 miles), Fágu (11 miles), Shogi (8 miles), Solon (10 miles), Chail (8 miles). The Patiála State has recently constructed a new road from Kufri to Chail. From Fagu several branch roads go off, one to Chakráta viâ the Chor, with the first stage at Digthali in the State; another to Kotkhái, Jubbal, and Hatkoti, from which latter place a branch runs down the Pabar through the Ráwin pargana; another to Kiári in Madhán State, leaving the Hindustán-Tibet road two miles beyond Fágu. All these are fit for horse and mule traffic. There are other paths here and there, which may or may not be so fit according to circumstances.

Postal.

There are Government post offices at Fágu, Mattiána, Junga, and Shogi. Rawin tahsil has no post office. The nearest for Punar is Kotkhái, and for Ráwin, Jubbal.

		وسروعه					Ç	
	IRRIGATED LAND.			Unierigated Land.				
Right to be acquired.	K	iár.	Kuldhu.	Bákhal,	Karáli.		Re	
	1st olass.	2nd olass.	lst olass.	lat clase. 2nd class.	lst class. 2nd class.	Bangar. Ujari.	R nazi	
	Rs.a.p.	Rs.a.p	Rs.a.p. Rs.a.r	Rs.a.p. Rs.a.p.	Re.a.p. Rs.a.p.	Rs.a.p. Rs.a.p.		
Proprietary, in escheated land	700	800	500480	400380	300280	200180		
Undisturbed tenancy for a fixed period in sail land	400	3 8 0	380380	280280	800800	100 100		
Proprietary, in land newly broken to cultivation	300	200	200200	100100	100080	080 080		

of

The occasions on which special benefices are raised are the special levies. heir-apparent's marriage (shádi-kalán), the marriage of the Chief's daughter, the installation of the Chief, and the Chief's funeral (ghami kalán). Contributions run from about Rs. 3 to Rs. 5 a house.

Begar was in former days a considerable burden on the subjects of the State, and 376 men were required to be in daily attendance at Junga, receiving neither wages nor food. As excessive imposition of forced labour was one of the causes of discontent in the late Raja's reign, it was necessary to amend the system at the Settlement, and limit it to the following demands:—

Begir.

- (1) Each house in Ráwin and Punar is responsible for the collection in the godown at Junga of 24 maunds of firewood annually. This must be done in the month of Phágan. Default incurs a penalty of Rs. 6.
- (2) Every house in parganas Fágu, Khalásh and Tír Mahásu must supply labour at Fágu stage.
- (3) The four northern parganas of tahsil Fagu must furnish labour at Mattiana stage, and each house must moreover collect six maunds of firewood for the Junga godown, or pay a penalty of Rs. 1-8-0.
- (4) The pargana of Parali in Junga tahsil being liable to be called on freely for occasional begar has no fixed begar.
- Every house in Jhajot pargana must be responsible for the collection of 25 maunds of grass a year at Kasumpti and Khalim.

CHAP. III. H. Police and Jails.

- (6) Every house in the remaining parganas must store 25 maunds of grass a year at Junga, 2 maunds a month for eleven months, and 3 maunds in the twelfth month, or pay Rs. 6-4-0.
- (7) If labourers are wanted for other purposes they shall be taken from the parganas by rotation and given free rations or paid.
  - (8) Every pargana must keep up its own roads and bridges.

Ground tax.

All shops in the State and certain other houses are subject to a ground tax, which brings an income of Rs. 2,900 or so a year.

Rents,

An annual payment of Rs. 3,500 is received from Government for the lease of Kasumpti municipal area, in addition to an income of Rs. 6,400 from rents in Kasumpti.

Section D.-Miscellaneous Revenue.

Excise.

Country liquor is distilled at Badhai Ghat, Sherpur, and Khirki in Junga tahsil, at Kúfri in Fágu, and at Saora in Ráwin. Licenses are issued, which permit the holder both to manufacture and to sell. The fees of those licenses bring in about Rs. 1,950 a year. They are sold by auction every year.

Opium and drugs.

Licenses to sell opium and drugs retail are auctioned every year. There are several shops, ten in Junga tahsil, six in Fágu, and three in Ráwin. Licenses to sell opium wholesale are granted on payment of Rs. 5. The total income under this head is something over Rs. 1,000.

Stamps.

Judicial, non-judicial, and receipt stamps are manufactured in the State by a seal impress. The values of the two former are from one anna to ten rupees. The stamps are kept in the Treasury, and retailed by the petition-writers. The State has its own court fees and stamp regulations. In civil suits 12½ per cent. of the value is taken as court fees.

Section H.—Police and Jails.

Police.

The Sadr Police Station is at Junga, with a Deputy Inspector, three sergeants (one of each grade), and twenty-four constables. There are four out-posts at Shogi, Fágu, Kasumpti, and Ráwin, each in charge of a sergeant with two constables.

Jail.

The jail at Junga contains ten cells, and can accommodate sixty prisoners. Convicts are employed on outside labour. A native doctor (baid) inspects the jail daily.

PART A.

# Section I.—Education and Literacy.

CHAP.

Vernacular Primary schools are maintained at Junga, Fágu, Matiana, Ráwin, and Punar. The attendance ranges from 40 at Fagu to 15 at Punar, and averages about 35. There is only one teacher in each school.

Medical.

### Section J.—Medical.

There is no hospital or dispensary. People requiring medical attendance can obtain it at Simla, Kotkhái, or Jubbal. The State has two vaccinators who visit every village once in two years.

Medical.





#### APPENDIX TO THE KEONTHAL STATE GAZETTEER.

The following is an extract from an article contributed to the Indian Antiquary by Mr. H. A. Rose, I.C.S. In addition to being a complete account of the principal religious cults in the Keonthal State, it serves to exemplify the general nature of Hinduism in the Simla hills:—

"The Simla Hill States form a network of feudal states with dependent feudatories subordinate to them and the jurisdictions of the local godlings afford a striking reflection of the political conditions, forming a complex network of cults, some superior, some subordinate. To complete the political analogy, the godlings often have their wazirs or chief ministers and other officials. Perhaps the best illustration of this quasi-political organisation of the hill cults is afforded by the following account of the 22 tikes of Junga. At its head stands Junga's new cult. Junga, it should be observed, is not the family god of the Raja of Keónthal. That function is fulfilled by the Dévi Tara. (1)

#### THE CULT OF JUNGA.(2)

Legend.—The Rájá of Kotlehr had two sons, who dwelt in Nádaun. On the accession of the elder to the throne, they quarrelled, and the younger was expelled the State. With a few companions he set out for the hills and soon reached Jakho, near Simla. Thence they sought a suitable site for a residence, and found a level place at Thagwa in the Kôtí State. Next morning the Mian, or 'prince,' set out in a palanquin, but when they reached Sanjaulí, his companions found he had disappeared, and conjecturing that he had become a déctá, returned to Thagwa, where they sought him in vain. They then took service with the people of that part. One night a man went out to watch his crop and, resting beneath a kémű tree, heard a terrible voice from it say, "lest I fall down!" Panic-stricken he fled home, but another man volunteered to investigate the business and next night placed a piece of silk on the platform under the tree and took up his position in a corner. When he heard the voice, he rejoined "come down," whereupon the tree split in half and out of it a beautiful image fell on to the silk cloth. This the man took to his home and placed it in the upper storey, but it always came down to the lower one, so he sent for the astrologers, who told him the image was that of a déoté who required a temple to live in. Then the people began to worship the image and appointed a chélá, through whom the god said he would select a place for his temple. So he was taken round the country, and when the news reached the companions of the Nadaun prince they joined the party. The god ordered temples to be built at Nain, Bojárí, Thond, and Kótí in succession, and indeed in every village he visited, until he reached Nádaun, where the Rájá, his brother, refused to allow any temple to be built, as he already had a family god of his own named Jipur. Junga, the new god, said he would settle matters with Jipur, and while the discussion was going on, he destroyed Jipur's temple and all its images by lightning, whereupon the Raja made Junga his own deity and placed him in a house in his darbár.

Jipúr is not now worshipped in Keonthal, all his old temples being used as temples of Junga who is worshipped in them. Nothing is known of Jipúr,

<sup>(1)</sup> An account of this will be found in Appendix I, attached to this paper.

(2) [The family likeness of the legends connected with these hill deities of the extreme North of India to those connected with the "devils" of the Tuluvas on the West Coast, very far to the South, is worthy of comparison by the student.—See Devil Worship of the Tuluvas nate, Vols. XXIII—XXVI, 1894—1897.—ED.]

except that he came in with the ruling family of Keónthal. He appears to have been only a jathérá or ancestor. Jungá has another temple at Pojarli, near Jungá, to which he is taken when a jág is to be celebrated; or when an heir-apparent, 'tiká,' is born to the Rájá, on which occasion a jágrá is performed. On other occasions the images made subsequently are alone worshipped in this temple. The ritual is that observed in a Shiwálá and no sacrifice is offered. There are 22 tikas or "sons" of Jungá. None of these can celebrate a jág or observe a festival without permission from the Jungá temple, and such permission is not given unless all the dues of Jungá's temple are paid. Thus Jungá is regarded as the real god and the others are his children.

The following are the 22 tikas of Junga:-

1.	Kalanr.	12	Kulthi.
2.	Manúni.	13.	
3.	Kavéti.	14.	Dúm.
4.	Déo Chand.	15.	Ráitá.
5.	Shanéti.	16.	Chánaná.
6.	Mahánphá.	17.	
7.	Tírú.	18.	Bijú.
8.	Khatéshwar.	19.	Kúsheli Déo.
9.	Chadéi.	20.	
10.	Shanéi and Jáú.	- Final -21.	Rawál Déo.
11.	Dhúrú.	A Sh & W 5 22.	

#### 1. THE CULT OF KALAUR.

Legend.—A Bráhman once fled from Kullú and settled in Dawán, a village in pargana Ratesh. There he incurred the enmity of a Kanet woman, who put poison in his food. The Brahman detected the poison, but went to a spot called Bangá Pání, where there is water, in Doran jangal, and there ate the food, arguing that if the woman meant to kill him she would do it sooner or later, and so died, invoking curses on the murderess. His body disappeared. In the Garhal-kí-Dhár plain was a bakhal plant. One day a Bráhman of Garawag observed that all the cows used to go to the plant and water it with their milk, so he got a spade and dug up the bush. He found under it a beautiful image (which still bears the mark of his spade) and took it home. When he told the people what had happened, they built a temple for the idol, and made the Brahman its pujári. But the image, which bore a strong resemblance to the Brahman, who had died of the poisoned food, began to inflict disease upon the Kanéts of the place, so that several families perished. Thereupon, the people determined to bring in a stronger god or goddess to protect them from the image. Two Kanets of the pargana, Dheli and Chandi, were famed for their courage and strength, and so they were sent to Lawi and Palwi, two villages in Sirmur State, disguised as fagire, and thence they stole an áth-bhojáwálí, 'eight-handed,' image of Déví, which they brought to Dhawar in Ratesh. The people met them with music and made offerings to the stolen image, which they took to Walan, and there built a temple for it, ceasing to worship Kalaur. The plague also ceased. The people of one village, Gharéj, however, still affect Kalaur.

#### 2. THE CULT OF MANUNI.

Manúní is Mahádeo, and is so called because his first temple was on the hill of Manún.

Legend.—A Bráhman of Parálí, in the Jamrot pargana of the Patiála hill territory, a pujárí of Déví Dhár, and others, went to buy salt in Mandí, and on their way back, halted for the night in Máhun Nág's temple at Máhun

<sup>(1)</sup> Nevertheless Jungá is not the family god of the Rájás of Keonthal. A somewhat similar legend will be found in Appendix II of this paper.

[PART A.

in the Sukét State. The Bráhman and the pujári, with some of the company who were of good caste, slept in the temple, the rest sleeping outside. pujári was a chélá of the god Dharto, at that time a famous déotá, revered throughout the northern part of the Keonthal State. On starting in the morning, a swarm of bees settled on the baggage of the Brahman and the pujárí, and could not be driven off. When the party reached Mundá, where the temple of Hanúman now stands, the swarm left the baggage and settled on a bán tree. Here, too, the pujárí fainted and was with difficulty taken home. The astrologers of the pargani decided that a god had come from Sukét and wished to settle in that part, and that unless he were accommodated with a residence the pujárí would not recover. Meanwhile the pujárí became possessed by the god and began to nod his head and declare that those present must revere him (the god), or he would cause trouble. They replied that if he could overcome the god Dharto, they would not hesitate to abandon that god, though they had revered him for generations. Upon this 'a bolt from the blue' fell upon Dharto's temple and destroyed it, breaking all the idols, except one which was cast into a tank in a cave. The pujárí then led the people to Mundá, where the bees had settled and directed them to build a temple at the place where they found ants. Ants were duly found in a square place on Manun hill, and a temple built in due course; but when only the roof remained to be built, a plank flew off and settled in Parali. Upon this the pujári said the temple must be built there, as the god had come with a Brahman of that place, and so a second temple was built and the image placed in it. That at Manun was also subsequently completed, and a third was erected at Koti Dhar. The cult also spread to Nala, in Patiála territory, and to Bhajjí State, and temples were erected there. The Brahmans of Parali were appointed Bhojkis and the pujáris of Koti Dhár pujáris of the god. Meanwhile the image of Dharto remained in the tank into which it had fallen. It is said that a man used to cook a rot (a large loaf) and throw it into the water as an offering, requesting the god to lend him utensils, which he needed to entertain his guests. This Dharto used to do, on the condition that the utensils were restored to the pool when done with. But one day the man borrowed 40 and only returned 35 plates, and since then the god has ceased to lend his crockery. Beside the god's image is another, that of a bir or spirit, called Tonda. Tonda used to live at Parálí in a cave which was a water-mill, and if anyone visited the mill alone at night he used to become possessed by the bir, and, unless promptly attended to, lose his life. But once the pujari of Manuni went to the mill. and by the help of his god resisted the attempts of the bir to possess him. In fact, he captured the bir, and having laid him flat on the grind-stone sat on him. Upon this, the bir promised to obey him in all matters if he spared his life, and so the pujárí asked him to come to the temple, promising to worship him there if he ceased to molest people. The bir agreed and has now a separate place in the temple of Manuni, whose wazir he has become.

#### 3. THE CULT OF KANÉTI.

Legend.—After the war of the Máhabhirata, when the Pándavas had retired to the Badri Náth hills to worship, they erected several temples and placed images in them. Amongst others they established Kanétí in a temple at Kwára, on the borders of Garhwál and Bashahr, and there are around this temple five villages, which are still known after the Pándavas. Pódra and Kwára are two of these. The people of the former wanted to have a temple of their own, but those of Kwára objected and so enmity arose between them. The Pódra people then stole an image from the Kwára temple, but it disappeared and was found again in a pool in acave. It then spoke by the mouth of its chélú and declared that it would not live at Pódra and that the people must quit that place and accompany it

elsewhere. So a body of men, Kanéts, Kólís, and Túrís left Dódra and reached Dagón, in Keónthal State, where was the temple of Jípúr, the god of the Rájá's family. This temple the new god destroyed by lightning, and took possession of his residence. The men who had accompanied the god settled in this region and the cult of Kanétí prospered. Aíchá, a Bráhman, was then wazír of Keónthal, and he made a vow that if his progeny increased, he would cease to worship Jípúr and affect Kanétí. His descendants soon numbered 1,500 houses. Similarly, the Bhalér tribe made a vow to Kanétí, that if their repute for courage increased, they would desert Jípúr.

#### 4. THE CULT OF DEO CHAND.

Legend.—Déo Chand, the ancestor of the Khanógó sept of the Kanéts, was wazir of Keónthal and once wished to celebrate a júg, so he fixed on an auspicious day and asked for the loan of Jungá's image. This the pujáris refused him, although they accepted his first invitation, and asked him to fix another day. Déo Chand could not do this or induce the pujáris to lend him the image, so he got a blacksmith to make a new one, and celebrated the jág, placing the image, which he named Déo Chand after himself, in a new temple. He proclaimed Déo Chand subordinate to Jungá, but in all other respects the temple is under separate management.

#### 5. THE CULT OF SHANETI.

There are two groups of Kanéts, the Painói and the Shainti. Owing to some dispute with the pujáris, the Shaintis made a separate god for themselves and called him Shanéti.

#### 6. THE CULT OF MAHANPHA.

The Chibhar Kanéts of Játil pargana borrowed an image of Jungá and established a separate temple.

#### 7. THE CULT OF TIRÚ.

Legend.—Tírá is the god of the Játik people, who are a sept of the Bráhmans. A Tírú Bráhman went to petition the Rájá and was harshly treated, so he cut off his own head, whereupon his headless body danced for a time. The Bráhmans then made an image of Tírú and he is now worshipped as the jathera of the Játiks.

#### 8. THE CULT OF KHATESHWAR.

The Brahmans of Bhakar borrowed an image of Junga and built a separate temple for it at a place called Kóti, whence the god's name.

#### 9. THE CULT OF CHADEÍ.

The Nawawan sept of the Kanéts brought this god from pargana Ratésh and built his temple at Charól, whence the god's name.

#### 10. The Cult of Shanéi and Jáú.

Junga on his birth made a tour through the Keónthal territory, and, having visited Shaint and Jau villages, ordered temples to be built in each of them. Shanéi is subordinate to Junga, and Jau to Shanéi. Both these temples are in the village of Kóti.

#### 11. THE CULT OF DRURÚ.

A very ancient god of the Jai pargana of Keónthal. All the zamindárs, who affected Dhúrú, died childless. The temple is financed by the Rájás and he god is subordinate to Jungá.

[PART A.

#### 12. THE CULT OF KULTHI.

The Chibhar sept of the Kanéts affect this god. His temple is at a place called Kawálath.

#### 13. THE CULT OF DRANUN.

Legend.—The image of this god came, borne on the wind, from Nadaun after Junga's arrival in the country. It first alighted on Jhako and thence flew to Neog, where it hid under a rice-plant in a paddy-field. When the people cut the crop they spared this plant, and then turned their cattle into the fields. But all the cattle collected round the plant, from under which a serpent emerged and sucked all their milk. When the people found their cows had run dry, they suspected the cowherdess of having milked them, and set f man to watch her. He saw what occurred, and the woman then, enraged with the plant, endeavoured to dig it up, but found two beautiful images. (they both still bear the marks of her sickle). The larger of these two is considered the Raja and is called Dhanun (? from Dhand, rice), and the smaller is deemed the wazir and is called Wano (meaning "tyrant" in the Pahárí dialect). This was the image which assumed a serpent's shape and drained the cows. Two temples were erected to these images, but they began to oppress the people and compelled them to sacrifice a man every day, so the people of the pargana arranged for each family to supply its victim in turn. At last, weary of this tyranny, they called in a learned Brahman of the Bharobo sept, who induced the god to content himself with a human sacrifice once a month, then twice and then once a year, then with a he-goat sacrificed monthly, and finally once every six months, on the ikadshis of Har and Khatik sudi. The Brahman's descendants are still pujaris of the temple and parchits of the village, and they held Bhiyar free of revenue until Raja Chandr Sain resumed the grant. They now hold Sigar in lieu of service to the god.

#### 14. THE CULT OF DUM.

Dúm has a temple in Katian, a village of Phágu tahsil, and goes on tour every five or ten years through Keónthal, Kuthár, Mahlóg, Basháhir, Kót Khái, Jubbal, Khanár, Bághal, Kóti and other States. In Sambat 1150 he visited Delhi, then under the rule of the Tunwars, many of whom, after their defeat by the Chauháns, fled to these hills, where they still affect the cult of Dúm. He is believed to possess miraculous powers and owns much gold and silver. He became subordinate to Junga, as the god of the State.

#### 15. Ráiná.

This god has a temple in pargana Parálí.

16. CHÁNANNA.

He is the deity of the Doli Brahmans.

17. Gáun.

The image is that of Junga, who was established by the Rawal people.

18. Bíjú.

Bíjá was originally subordinate to the god Bijat, but as he was in the Keónthal State, he became subordinate to Jungá. His real name is Bijiéshwar Mahádeo, or Mahádeo the Lightning God, and his temple stands below Jori Chandni in the Jubal State.

Nos. 19, 20, 21 and 22.

Regarding No. 19, Kúsheti Déo; 20, Bál Déo; 21, Rawal Deo; and 22 Kawáli Déo; no particulars have been discovered.

#### THE FAIRS.

It must be understood that the above are not the only cults which prevail in the Keónthal State. For instance, fairs called  $j\acute{a}t$  or  $z\acute{a}t$  are observed at Garén and Bhaláwag in this State, and, as will appear from the following accounts, other godlings are popular within its borders.

#### I.—The Zat Fair at Gaben in Pargana Ratesh.

This fair is held on the 29th of Jéth. The images of the Dévi Ratésh and Kalwa déotá are brought in procession from the temple, where they are kept, to Garén, 400 or 500 persons accompanying them; and of these some 50 remain at Garén for the night, the rest returning home. By mid-day next day a great crowd of people collects, the men coming in bodies from opposite directions, each man armed with a bow and arrow and flourishing a dangrá (axe), with a band of musicians preceding them. A man in one of these bodies shouts :- Thadairí rá bhúkhá, awau ji jhamak lági thi,(1) hó hó, I hunger for a shooting-match: come, the fair has started; ho, ho. The others call out hó hó in reply. The tune called a thadairí is then sung, and matches are arranged between pairs of players. One champion advances with his arrow on the string of his bow, while the other places himself in front of him, keeping his legs moving, so as to avoid being hit. The archer's object is to hit his opponent below the knee, and if he succeeds in doing so he takes a dángrá in his hand and dances, declaring that a lion's whelp was born in the house of his father at his home. The man who has been hit is allowed to sit down for a time to recover from the pain of the wound, and then he in turn takes a bow, and placing his hand on his opponent's shoulder says 'bravo, now it is my turn, beware of my arrow.' If he hit his opponent he, too, dances in the same way, but if he fail his victor dances again crying, 'how could the arrow of such a jackal hit a tiger's cub?' This goes on until one or the other is beaten. The matches are usually arranged between men who are at enmity with one another. The play lasts for two days. Sometimes disturbances break out. These used to be serious, even resulting in men being killed on either side but nowadays a stop is put to the play, if a disturbance is feared, by pulling down the déotá's flag, when the players desist of their own accord.

On the third day a goat and two buffaloes, all males, are sacrificed to The latter are killed in the same way as those at the Tarab Fair, (2) but the shambles are at a distance from the temple, and two picked men take their stand, one on the road to Fagu, the other on that to Ratesh, to prevent the wounded animals going towards their respective villages, as it is believed that it is unlucky for one of them to reach either village, and bloodshed often results from the attempts of the different parties to keep the animals away from their village. Efforts have been made to induce the people to allow the buffaloes to be killed by a single blow, but the pujáris will not allow this, as being the offsprings of Devi's enemies, they must be slaughtered with as much cruelty as possible. After this rite the people make offerings to Devi, the money going to the temple fund, while the other things, such as grain, goats, &c., are divided among the pujáris. The chélá of the Devi then begins to nod his head (khelná, lit. to play), and taking some grains of rice in his hand, distributes them among the people, saying 'you have celebrated my fair without disturbances, and I will protect you against all misfortunes throughout the year.' If, however, any disturbance has occurred during the fair, the offenders are made to pay a fine on the spot to obtain the Devi's pardon, otherwise it is believed that some dire catastrophe will befall them, necessitating the

<sup>(1)</sup> Lit., 'you hunger after archery, come on, since you itch for it.' Thadairi fr. thoda an arrow, means archery, and one of the tunes or modes of the hill music is so called because, it is played at archery meetings.

(3) [See Appendix I., below.]

payment of a still heavier fine. The Devi passes the night at the fair, returning to her temple on the morning of the fourth day.

#### II.—The Jat Fair, Bhalawag.

This fair is held at Bhalawag on the first Sunday in Har. There is a legend that a sádhú once lived on the Cháhal hill. He was famous for his miraculous feats, and was said to be a sidh. He built a small temple to Mahádée on the hill, and established a fair, which was held continuously for some years. The offerings made at the temple were utilized to meet the expenses of the institution. After the Gurkha conquest this tract was ceded to the Maharaja of Patiala in the time of Raja Raghunath Sain. Once Rana Sansar Sain visited the fair, but a dispute arose, and the Patiala officials having used unbecoming words against the Rana, he removed the ling of Mahadéo to his own territory and established it at Bhalawag, and since then the fair has been held there. It only lasts one day. The Raja, with his Ranis, &c., sets out with great pomp to the scene of the fair, the procession being headed by a band, and reaches the place about mid-day. People pour in from all parts, and by two in the afternoon the fair is in full swing. The Raja takes his seat on the side of a tank, into which people dive and swim. A wild leo is also thrown into it as a scapegoat (bhet) and some people throw money into it as an offering. In the temple of Mahadéo, ghi, grain, and money are offered by the people according to their means. The pujáris of the temple, who are Brahmans, divide the offerings among themselves. Worship is performed there daily, and on the sankrant days Brahmans of other villages come there to worship. On the fair day worship is performed all day long. People also give the offerings they have vowed.

There is a legend about this tank, which is as follows:—Once a Brahman committed suicide in a Rájá's darbár. In consequence of this hatiyá (a profane act, especially the killing of a Brahman), the Raja became accursed. He tried by all the means in his power to remove the curse, but in vain, for if he had a child born to him, it soon died, and though he performed worship and tried many charms and amulets, it was all of no avail, An astrologer thon told him that as a Bráhman-hatiyá had been committed in his darbár, he would never be blessed with a son, unless he sank eighty-four tanks at different places in his realm for watering of kine. The Raja accordingly constructed eighty-four tanks at different places in the hills from Tajaur to Mattiana. Of those tanks some were very fine, and one of them is the tank in question. After making all the tanks, the Raja sent for the builder, and, being much pleased with his work, gave him as a reward all that he asked for. But people then became envious of the kindness shown to him by the Raja, fearing that he would be elevated to the rank of mushib (courtier), and so they told the Rájá that if the builder did the same kind of work anywhere else, the Rájá's memory would not be perpetuated and that steps should be taken to prevent this. The Raja said that this was good advice, and that, of course, he had already thought of it, so the builder was sent for, and although he tried to satisfy the Raja that he would never make the same kind of tank at any other place, the Raja paid no heed to his entreaties and had his right hand amoutated. Thus disabled the man remained helpless for some time, but having recovered, it struck him that with his skill he could do some work with his left hand and he, accordingly, built two temples, one at Játhía Déví and the other at Sádú, both now places in Patiala territory. When the Rájá heard of this, he at once went to see the temples, and was so delighted with their work that he gave a reward to the builder, but at the same time had his other hand cut off, and the man died a few days after. It is said that after the making of the tanks, the Rájá celebrated a jág on a very large scale, and four years after was blessed with a tiká (son).

#### APPENDIX I.

#### Déví Tárá of Tábae.

This Dévi is the family deity of the Raja of Keonthal, and her arrival dates from the advent of the Raja's family in this part of the hills. Her legend is as follows: -- Tará Náth, a jogi, who had renounced the world and was possessed of miraculous power, came to Tarab to practise austerities. He kindled his fire, dhúná, in the jungle. When rain came, not a drop fell on his sitting place (asan), and it remained dry. Hearing of the supernatural deeds of the fagir, the Raja went to visit him. The jogi told the Raja to erect a temple to his goddess, Tara Mai, on the hill, and to place her idol in it, predicting that this act would bring him much good, and that it was only with this object that he had taken up his abode on the hill. In compliance with these directions the Raja ordered a temple to be built, in which the jogi Tara Nath placed the Dévi's idol according to the rules set forth in the Hindu Shástras for asthápan, 'establishing an idol.' The Pato Brahmans, who attended the jogi, were appointed pujáris of the temple. This Déví has eighteen hands, in each of which she holds a weapon, such as a sword, spear, &c., and she is mounted on a tiger. The hill on which the jogi resided had, before his arrival, another name, but it was re-named Tárab after him. As the Dévi is the family deity of the Rájá, sho is revered by all his subjects, and it is well known that whosoever worships the Dévi will prosper in this world in all respects. It is also believed that she protects people against epidemics, such as cholera and small-pox. It is likewise believed that if the Déví be angry with anybody, she causes his cattle to be devoured by hyenas. The zamindurs of parganas Kalauj and Khushala have the sincerest belief in the Dévi. Whonever sickness breaks out, the people celebrate jágs in her houour, and it is believed that pestilence is thus stayed. Some nine or ten years ago, when cholera appeared in the Simla District, some members of the Jungá Darbar fell victims to the disease, but the Raja made a vow to the Dévi, and all the people also prayed for health, whereupon the cholera disappeared. The people ascribe the death of those who died of it to the Dévi's displeasure. Some four years ago, and again last year, small-pox visited parganá Kaláuj, but there was no loss of life. Some two or three years ago hyenas killed numbers of goats and sheep grazing in the jungles round Tárab, and the Dévi revealed the cause of her displeasure to the people, who promised to celebrate a jag in her honour. Since then no loss has occurred.

Close to the temple of Déví is another, dedicated to Siva, which was creeted at the instance of the jogí Tárá Náth. The first temple of the Déví was at Ganpari village in parganá Khushálá. This still exists, and the usual worship is performed in it. The Déví's original seat is considered to be Tárab. Her oldest image is a small one.

There is a legend that Raja Balbir Sain placed in the temple at Tarab an idol made by a blacksmith named Gosaán, under the following circumstances:—One Bhawani Dat, a pandit, told Raja Balehr Sain that as Tarab was a sacred place he ought to present an idol to it, which he (the pandit) would place in the temple according to the Hindu ritual, and he added that the idol would display miracles. Accordingly the Raja ordered Gosawan to make the idol required. The blacksmith made an earthen image of the shape suggested to him by the pandit, who told the Raja that while the idol was being moulded, he must offer five sacrifices. This the Raja did not do, and moreover he had a brazen image prepared. Immediately after the blacksmith had completed his idol, he was attacked by a band of dacoits, who killed him with two of his companions, as well as a dog and a cat. Thus the five necessary sacrifices were fulfilled. The Raja was then convinced of the veracity of the pandit's

statement and acted thenceforward according to his directions. He performed all the requisite charities and sacrifices, and, having seated the idol, took it to Tárab. He performed several hawans in the temple and placed (asthápaní the idol in it This Déví is the one who is mentioned in the Chandiki-Poth) by Márkandá Rishi, who killed Mahí Kaháshor.(1)

The Fair of Dévi Tará is held at Tarab in October on the Durga ashtami, and lasts for a day. On the first naurátrá, the Bráhmans worship Durgá in the temple, and a he-goat is sacrificed daily, the Raja bearing all expenses. On the morning of the ashtami, the Raja, with his Rani and all his family, sets out from his court so as to reach the plain below the temple at ten in the morning, and there takes a meal; after which the whole court goes in procession, preceded by a band of musicians, to the temple, which the Rája, with the Rani enters at about one in the afternoon. The Raja first offers a gold mohar and sacrifices a he-goat, and each member of his family does the same. Everyone presents from one to eight annas to the bhójkí and the pujári. After the ruling family has made its offerings, other people may make theirs, and money, fruit, flowers, ghi and grain are given by everyone according to his means. The bhójkí and the pujárí divide the heads of the slaughtered goats, returning the rest of the flesh to the persons who offered them. This worship lasts till four, and then the sacrifice of bull-buffaloes begins. These are presented by the Raja as sankalp or alms, and taken to a place not far from the temple where a crowd of people surround them with sticks and hatchets in their hands. The pujárí first worships the animals, making a tilak with rice and saffron on their foreheads. Boiling water is then poured on them to make them shiver, and if that fails, cinders are placed on their backs. This is done to each animal in turn, and unless each one trembles from head to foot it is not sacrificed. The people stand round entreating the Dévi with clasped hands to accept the offerings, and when a buffalo shivers it is believed that the Cévi has accepted his sacrifice. The people then shout 'Dévi-ji ki jai, jai,' 'victory to the Dévi.' When all the buffaloes have been accepted by the Dévi, the first is taken to the shambles and a man there wounds him with a sword. Then all the low-caste people, such as the Chamárs, Kólís, Bharos, and Ahírs, pursue the animal, striking him with their clubs and hatchets and making a great outery. Each buffalo is brutally and cruelly killed in this way, and it is considered a meritorious act to kill them as mercilessly as possible, and if the head of any buffalo is severed at the first stroke of the sword, it is regarded as an omen that some evil is impending, and that both the person who inflicts the blow and the one who makes the sacrifice will come to harm in the course of the ensuing year, the belief being, that as the buffaloes are the children of the Dévi's enemies, it is fitting to kill them in this way. (2) After this sacrifice, food is offered to the Dévi, and ártí is performed at six in the evening.

The fair is the occasion of much merriment and even debauchery. Women of all classes attend, unless they are secluded (parda nishin), and those of loose character openly exact sweetmeats and money for the expenses of the fair, from their paramours, and put them publicly to shame if they do not pay. The plain is a sanctuary, and no one can be arrested on it for any offence, even by the Rája, but offenders may be arrested as soon as they quit its boundaries and fined, the fines being credited to the temple funds. Offences are, however, mostly connived at. There is much drinking and a good deal of immorality, with a great many petty thefts. The Rája, with his family, spends the night on the site of the fair. The bhójki and the pujári who, with the bhandári, receive the offer-

(3) Mahí Khashwa, Mahisasura, who tormented the Déví, was a bull-buffalo, and, when he was killed, his descendants were metamorphosed into bull-buffaloes.

<sup>(1) [</sup>This reference is clearly meant to be classical, and for Mahi Kaháshor read Mahisásúra.—ED.]

ings received at the fair, are Sarsút Bráhmans of the Rai-Bhát group, while the bhandári is a Kanét. Bráhman girls are also brought to this temple, where they worship and are fed, and also receive money and dachhna (dakhna).(1)

On the third day of the Dasahrá, the goddess is worshipped at 2 P.M., in the darbar, all the weapons being first taken out of the arsenal and worshipped, and then all the musical instruments. The essential worship is that of the sword and flag. After this the Rájá holds a darbár with full ceremonial and then visits the temple of Thákurjí Lachhmi Narayan, whence the image is brought in a palanquin, while the Raja walks just behind it, attended by all his officials, in order of precedence, to the plain set apart for this festival. On this plain a heap of fuel(2) is piled at a short distance from a green tree, which is adorned with small flags and round which is tied a wreath containing a rupee. The Raja with unsheathed sword goes round the heap, followed by the rest of the people, and the heap is then worshipped and set fire to. It is essential that the wazir of the State should be present at this ceremony, and if he is unavoidably absent, a representative, who wears an iron sanjuá, is appointed, and the heap is then fired. The man who cuts the wreath on the tree in the midst of the burning fire and takes the rupee is considered a hero, and his prosperty. during the ensuing year is assured. Before the heap is fired, a pitcher of water with a mark on it is placed close by, and whoever hits the mark is deemed luckiy besides receiving a prize from the Raja. If no one is able to hit it, the man who represents Hanuman, and who accompanied the idol, smashes the pitcher with his maco. The image is then carried back to its temple with the same pomp as before, and a turban is given to the Raja on behalf of the Thakurdwara, while his attendants are given bhog and charnamrit. (3) Wreaths of flowers are then distributed. The festival is believed to commemorate the conquest of Ceylon by Ram Chandar, the ancestor of the Rajputs, which was accomplished after worshipping Dévi.

A somewhat similar festival is the Sáér Fair held at Khad Ashní:—On the morning of the first of Asauj, a barber, having lighted a lamp in a thál (plate) and made an idol of Ganesh in cow-dung, comes to the Rájá and his officials and makes them worship the idol. The Rájá and officials then give him presents according to their means. In the afternoon, the Rájá gives alms, and, accompanied by a procession with a band and his Ránís, sets out for Khad Ashní. The inhabitants of the neighbouring villages assemble there in thousands to enjoy the sight. Some fighting bull-buffaloes, which have been reared for the purpose, are brought to the fair the day before and fed up with ghi, &c. The Rájá himself rears six or eight buffaloes for this fair, and they are similarly prepared for the fight. The fair begins at one in the afternoon, when the he-buffaloes are set to fight in pairs; and the person whose buffalo wins is given a rupee as a reward by the Rájá. So long as the fight lasts, music is played.

The people at the fair distribute sweetmeats, &c., among their friends and relatives. Swings too are set up and the people revel in drink. They can commit disturbances with impunity, as no offenders are arrested on this occasion. Many people from Simla bring haberdashery for sale and the articles are largely purchased by women. At five the people begin to disperse, and the Rájá returns to his darbár. About 6,000 or 7,000 persons assemble at this fair, and the Rájá distributes rewards among his servants on its termination. Its introduction is due to the Rájá, and it is not held in honour of any particular god. The place where the fight takes place is dedicated to

<sup>(1)</sup> A fee for spiritual service.

The stack is called lanka
 The water with whichthe feet of the idol have been washed.

the god Badmun. Formerly rams were also made to fight, but now only bull-buffaloes are used. Before the commencement of the fight, a rot is given to the god. This rot is made of 5½ sers of flour, 5½ of gur and 5½ of ghi. The flour is first kneaded in sharbat of gur and then made into a thick loaf, which is then fried in ghi. When it is cooked, it is taken with dhup, tilak. flowers and rice to the place of the god, and after worship has been performed, it is divided in two, one piece being left at the temple and the other distributed among the people.

According to one legend, this fair was instituted by the forefathers of the Raja, who originally came from Gaur in Bengal and were an offshoot of the Sain dynasty. This festival is also observed in that country. It is said that the Rajas of the Sain dynasty were the devotees (upasak) of the Dévi, who rejoices in fighting and the sacrifice of bull-buffaloes. Although this fiction is not generally accepted, the story is told by men of advanced age and the late Raja Maler Sain also ascribed the fair to this origin. It is said that that Birú déotá is the wazir of the Dévi, and therefore the fair is held at the place where there is a temple of the Dévi or Birú. It is also said that the day of the fair is the anniversary of that on which Raja Ram Chandar constructed the bridge to Ceylon, and the fair held in commemoration of that event. In the every-day speech of the hill people Birú déotá is called Badmun déotá.

#### APPENDIX II.

THE GODDESS ATH-BHOJA OF DHARECH.

Legend.—A Rájá of Kotlehr in the Kángra District, named Jaspál, had two sons. The elder succeeded to the throne, and the younger, in consequence of some dispute, quitted the dominions of his brother; went to the hills, and took the name of Gajindar Pal. On leaving Kotlehr, he brought with him an eight-handed image from the fort of Kangra, and came to Bhajji, where he begot four sons, Chirú, Chand, Lógú, and Bhógú. On his death these four partitioned his dominions thus: Chirú took the iláqa of Bhajjí, and Chand that of Kotí, while Lógú and Bhogú received pargana Phagú in jágír. The descendants of Chirú and Chand are to this day the Ránas of Bhajjí and Kótí respectively. Bhógú married, and three families of his descendants. Marchitak, Phatik, and Halitak, still exist in pargana Phagu. Logu did not marry, but became a dacoit. In those days the country round Phágú was under the Rana of Ratésh. Harassed by Lógú's raids the people complained to the Rana, but Logú was strong and brave and the Rana could not capture him. At last he commissioned a Chanál(1) to kill Lógú, promising him a reward if he succeeded, but though the Chanál pursued Lógú for some time he failed to seize him. Logú had a liaison with a Brahman girl and one day she was sitting with him under a tree, when the Chanal chanced to pass by, and, taking Logú off his guard, smote off his head and carried it to the Rana. leaving his body at Hohan village, but the corpse of its own accord went to Dhar, a village surrounded by a rampart and with only one entrance, which was closed at the time. The headless body pushed open the gate, and entered the village. When the people saw it all besmeared with blood, they were terrified and gathered together, but the body disappeared. and though they searched for it, they could not find it. At last they discovered a stone pindli (an idol having no special shape). On consulting the astrologers, they were told, that Logu had been transformed into a déota and

that they should place (asthapan) the pindli in a temple and worship it as a god. Then Bhógú and other zamindárs established the eight-handed Déví which Lógú's father had brought from Kotlehr, at Kíliyá in Dhírej village and placed Lógú's pindli in the jungle of Dawán. The Bráhmans who had come with the Rájá of Kotlehr's sons were appointed pujáris of both deities, and it was then decided that Déví was the superior and that Lógú was her subordinate. Shortly afterwards several brazen images of Lógú were made and a handsome temple built to him in Bakhóg village, where he is daily worshipped. In Dawán hamlet he is worshipped once every three years.

A fair is held at Dévi's temple on the Durga ashtami day and at that of Logú on the Salono, i. e., the puranmashi of Sawan sudi, and at the Diwali in the month of Katak.



# 5.--KEONTHAL ZAILDARS STATE GAZETTEER.

PART A.

# KEONTHAL ZAILDARS.

Keonthal has five feudatory States, Theog, Koti, Ghund, Madhán (or Kiári), and Ratesh. The first four are the original Zaildars of Keonthal. Ratesh was not recognised as a separate State until some years after the Gurkha War, and its position has only been defined in comparatively recent times as that of a fifth Zaildár paying no tribute. The others were expressly made subordinate to Keonthal in September 1815 by Sanad No. lvii. The precise relations of their chiefs to the Rája of Keonthal have formed the subject of perpetual disputes. The words of the Sanad are:

"Whereas the Goorkhas have been completely expelled from these districts, and the whole of the hill country has come into the possession of the British Government. Wherefore by order of the Governor-General this Sunnud is granted to Rana Sunsar Singh, conferring on him and his heirs for ever the Thakooraees of Bethook, Gootee, Khond, and Kyaree, which have been from of old comprehended within and subject to the Raj of Keonthal, the Ranas of which Raj have always received nuzzuranah from each. The Rana aforesaid will take nuzzuranah annually from the said Thakooraees by two instalments in the following proportions:

			4860	LUBL				Re.
From	Bethook		14.3		J	•••	•••	500
,,	Gootee	•••				•••	•••	500
"	Khond	***	•••	•••	***	•••	•••	250
19	Kyaree	•••		•••	***	•••	•••	250

"and the said Rána shall promote the welfare of the ryots, and shall protect the Thákoors. The Rána shall also, on requisition from the British authorities, furnish begarees and sepoys from each Thákoorsee. He shall also distribute justice to all, and shall oblige the Thákoors to keep the roads in repair. And considering this a valid instrument, he will always acknowledge his obligations to the British Government and confirm to the stipula. tions of the Sunnud. The Thákoors will consider the Rána aforesaid to be their rightful lord, and will obey him accordingly, and pay their nuzzuranah to the amount above stated, or failing in the performance of these duties they will be ejected. Let them therefore conform to these injunctions and not encroach on the possessions of others."

In 1878 Government decided that the Rája had power to depute agents to make enquiries or redress grievances in any of the Thákurais, but was not, as a rule, to interfere in the Thákura's administration; that the vakils of the four Thákurais should remain in attendance at the Rája's court, the Thákura not being entitled to maintain vakils at Simla with the Superintendent Hill States; that the Rája might, with the consent of the Superintendent Hill States, entertain complaints against the Thakura and hear appeals from their orders, subject to a further appeal to the Superintendent Hill States.

In 1889 it was further laid down by the Punjab Government that the Zaildárs must pay the tribute and nazars due to the Rája of Keonthal direct, and that if they pay it through the Superintendent, Hill States, the Rája can claim a fine not exceeding ten per cent. of the sum so paid. That if nazars are personally presented in a befitting manner the Zaildár is entitled to receive from the Rája a khillat of half the value of the nazar. That the heir of a Zaildár must receive installation at the hands of the Rája or pay him a nazar equal to that fixed for the ceremony of the marriage of the eldest son of the Rája. That no Zaildár would be addressed as Rána or Thákur until the nazar had been paid or the investiture ceremony performed.

At the present moment the Rája of Keonthal has no practical concern with the Zaildárs except to receive from them tribute and nazars. The vakils of the Zaildárs attend the Superintendent Hill States at Simla, and all disciplinary control is exercised direct through the Superintendent. The proximity of Koti to Simla, the importance of such questions as forest conservancy, and other latterday developments would render the strict letter of the 1878 instructions unworkable now-a-days.

PART A.

#### KOTI STATE.

The Koti State adjoins Simla on the east. It is bounded on the north and east by Bhajji, on the west by Patiála, Simla, and Keonthal, and on the south by Keonthal. Its area is 44 square miles and population, in 1901, 7,959.

General.

Within the boundaries of Koti lie Sanjauli, the village at the junction of the Hindustan-Tibet road with the Simla Mall, the Mashobra ridge, as far as and including Naldéra, Mahásu and the Simla waterworks catchment area and part of Kufri, some of the Kasumpti bungalows and part of the Convent of Jesus and Mary. These places are at the moment of writing in process of being taken over by Government in accordance with the Simla Extension Scheme, and the State is receiving other lands in exchange near Subáthu.

The ruling family of Koti is a branch of that of the Rajas of Kotlehr in Kangra. The got is Kaundinga, and it is said to the ruling family. have been originally Brahman.

History of

The story of the foundation of the Kotlenr State is that Rája Lakhan Kumár of Sirsa Pattan in Rajputana, after a series of successful campaigns all over India, came with his army on a pilgrimage to the temple at Kángra. Thence he marched to Nadáon, where the Rája of Kángra, suspicious of his motives, attacked him. In the ensuing battle Rája Lakhan Kumár was successful, but the Raja of Kangra retaliated with a night attack and catching his enemies entirely unawares, destroyed the whole of them, except Ránu, the infant son of Lakhan Kumár, whom a priest rescued and carried to Mandi. Some time afterwards the Raja of Kangra was smitted with leprosy, and was told by the goddess Durga in dream that she had afflicted him thus because of his unwarranted attack on Lakhan Kumár. If he wished to be cured he must seek out Lakhan Kumár's heirs and make restitution to them. Search was accordingly made and the existence of Ránu was discovered. The Rája brought him to Kángra, restored his father's property to him, married him to his son's daughter and installed him in Kotlehr as Raja Ram Pal. The Raja of Kángra then recovered from his leprosy. The children of Ram Pal, being of a Rajput wife, became Rajputs.

The 24th Rája from Rám Pál had five sons and a daughter. The eldest son succeeded him, and the other four, Chiru, Chand. Shogu, and Bhogu, and their sister crossed the Sutlei with their servants and retainers, and established themselves at Mul Bhajji in the valley of the Nauti Khud below Mahasu. Chiru and Chand each conquered a portion of the neighbouring country, the former founding the State and ruling dynasty of Bhajji, and the latter those of Koti. Chand made Mul Koti, a village close to Mul Bhajji on the other side of a ravine, his capital. Shogu,

Chand, the

Bhogu, and the sister went on to Fágu. Shogu became a deota of Fagu, and the sister the goddess of Dharech in Keonthal. Bhogu married a Kanet girl and his descendants are the Faguana Kanets.

Gopi Chand. Thákur The tenth Thákur from Chand, Gopi Chand, was a man of much local fame, and his exploits are celebrated in a long epic. Thákur Gopi Chand had a kámdhen cow, i.e., one which gave a small quantity of milk every day, and never bore a calf. The Kumáon káni of the Rána of Keonthal wrote to Gopi Chand and asked him to give her the animal. Gopi Chand turned out her messengers with ignominy, giving them two seers of seeds and bidding them tell their master to count the seeds and to come and fight him with as many men as there were seeds. The Rana of Keonthal thereupon invaded Koti, but was overthrown in battle between Mashobra and Sanjauli. Gopi Chand followed up his advantage and established a post at Shairi on the Asni river in the middle of Keonthal territory. Then according to the poem:—

Boldá ná lági guwa Jungo rá Rana, Kotí re mulko bairo khe m jana. "Asní fa pandka hola muluk tera, Asní fa wandka hola muluk merá."

The Rana of Junga began to say,
That he would never again go to Koti for enmity.
"The other side of Asni will be your country,
And this side of it will be mine."

But the Kumaoni Rani could not let matters rest thus. She sent a letter to Rana Dalíp Singh of Bhajji asking him to attack Gopi Chand. The Rana was delighted with the idea, for the poem tells us:—

Dalip Singh Rana chhubkuwe nacha.

"Ehe dekhai Kotie mera tu tamasha."

Dalip Singh Rana danced to a tune called Chhubuku,

"And said, O Koti, you will see now my pastime."

He was not, however, prepared to go to work single-handed, but he sent a barber called Dhuru to Keonthal to ask for assistance. The Rána of Keonthal having been once bitten was now shy, and he suggested that the Rája of Biláspur should be invited to send troops. Dhuru was accordingly despatched to Bilaspur, where he got a chilly reception.

Raja Tara Chand's reply to his request was: --

"Kotí ra muluk holá ketna bara,
Sát sau rí nálshie, kwai Kahlúro khe áyá?"
Dhuru se náwi bandí-khane da payá.
"How large is the country of Koti?
Against a petty State of seven hundred, why has thou come to Kahlur?"
Dhuru, barber, was cast into prison.

But Dhuru had the luck to make friends with a merchant of Biláspur, called Bhikham Shah, who petitioned the Rája and secured his release. Dhuru was once more brought before the Rája who asked him:—

- "Kau sau cháin tán swár, kau sau ghore?"
- "How many men and how many horses do you need?"

# Dhuru replied-

- "Thárá sau chain man swar, thárá sau ghore."
- "I am in need of eighteen hundred men and eighteen hundred horses."

# Rája Tára Chand said-

- "Etne ghore khe tere dáná ná púgo."
- "You will have no grain for so many horses."

# Dhuru rejoined:-

- "Tere ghore fa sahiba kishie na daru.
- "Súini re madáno fa patúmá shero ru charú."
- "I have no anxiety, Sir, about feeding your horses.
- In the plain of Suini I will get abundant mustard plants to feed them."

With this assurance, Raja Tara Chand collected eighteen hundred infantry, and eighteen hundred cavalry, and set out for Koti. At Dhanesar, on the borders of Bhajji and Dhami, an epidemic broke out among his infantry and destroyed them to a man. Nothing daunted the Raja proceeded with his cavalry, and fought two successive battles with Gopi Chand in the vicinity of Naldera, with the result that he was defeated and had to retire to Bilaspur. As the verse has it:—

Kotí re Kutero dittá karuwá dhowá. Kahlúrie ri faujo rá gharí palká ná howá.

The inhabitants of Koti fought so bravely that in a short time the army of Kahlur was scattered away.

The Rája of Biláspur said that he would never again go to fight Koti as eighteen hundred women of his country had been made widows. The Rája of Bhajji's commentary on the situation was—

- "Gopf Chand, Thákur, howá mákhe Arjun Bhfon.
- Lhúshí fuík ro Deothi Shálí láio sion.'
- " Tome Gopi Chand Thákur has become like Arjun and Bhimsen.
- "After plundering and burning (my capital) Deothi, he has maintained the boundary (of Bhajji and Koti) on the top of the peak. Shalli

KOTI STATE.]

After these operations Thákur Gopi Chand read his horoscope and found that his time had come to die. So he addressed his people-

> "Bhajií re Bhajere kiyin khukhrı rı melo. Horo tushe laryá karo bháú por re tálo."

"The people of Bhajji bave come with naked swords, You may fight, but turn away my son."

His end came apparently in battle.

Chauthe re Bámne holí dángre báí. Shir dewá Gopí Chando rá Sherí rí nálí."

A Brahman of the Chautha\* pargana gave a stroke of a hatchet, and Gopi Chand's head went down to the rivulet of Sheri village.

Thákur and Rána Hari Chand,

The eighth Thákur from Gopi Chand was Partáb Chand born in Partisb Chand 1790. By this time Koti had been feudatory to Keonthal for many years. Partáb Chand's son, Hari Chand, was born in 1818 and succeeded his father in 1838. At the time of the Mutiny he assisted in guarding Simla from a possible attack by the Gurkhás stationed at Jutogh, and gave shelter to many Europeans, who had For these services he was granted the title of Rána.

Ráná Raghbir Chand.

His grandson, Raghbir Chand, born in 1865, is the present Chief. He succeeded his father Rána Bishen Chand in 1891. He has two sons.

Religion.

The following account of the principal deities of Koti State is furnished by Pundit Tika Rám Joshi, Rájguru of Keonthal and Koti States:—

- (1) Klainú Deo. The origin of the word Klainú is from "Kulú-fa-ánú" meaning brought from Kulú. In Kulú the god is called Jamnú from Sanskrit Jamadagni. It is apparent that the deity is a saint called Dúdádhárí, from Sanskrit Dudáhhári, meaning a vegetarian. Being a saint he never accepts an animal sacrifice. His temple is near Kiar on a ridge called Deodhar.
- (2) Sip Deo (probably from Shiva) came here with the ancestors of the present Rána of Koti from Sidhapur in Kangra District. His temple is on a small ridge near Mul Koti. He is worshipped by the people of Shuhawli and Dharthi parganas in Koti. They believe that he is Nrisingha Vishnu or Narsingh.
- (3) Sharali Deo is also called the Deo Junga because he was brought from Junga. He too is Dúdádhárí. His templo is in the Sharál village in Koti territory.
  - (4) Gambhir Deo, the legend of whose origin goes thus :-

Dhír Chand and Gambhír Chand were two sons of Thákar Jajhár Chand of Koti, the former was from his Kumharsain Rani and the latter from his Kotgarh Rani. They were born on one day, the former in the morning and the latter in the evening. Though from different mothers, they were naturally very fond of each other. Gambhir Chand was anxious to get a village just opposite Koti called Chanári as his jágir. But as the village was already given to cortain Brahmans in return for rendering

In Bhajji State.

PART A.

State service as cooks and gate-keepers, his desire could not be gratified. Thereupon Gambhir Chand being greatly displeased resolved to commit suicide. He rode on his pony to a place about a furlong from the palace and there holding up his pigtail by the left hand, and taking his sharp sword in the right, he cut off his head at one stroke. The head fell to the ground and rolled down the slope about sixty yards from the body. It is said that the suicide's spirit began to vex his elder brother Dhir Chand, and was only propitiated by the erection of a large temple at the Chanári village, to which the local Brahmans were appointed pujyáris and diwáns. Two small temples were also built, one at the spot where the body fell, and one where the head fell, and every year during the Dasehra festival, a sheep is sacrificed at each.

(5) Dhandi Deo, whose legend is thus described :-

Dhándi and Gándhi were two brothers, Kanet by caste, living in Pagog village of Kcti State. Dhándi devoted much of his time to the worship of Klainú deity, so much so that he used to bring milk every day from Pagog village to Deodhár a distance of about six miles. Klainú Deo was so pleased with him that he accepted him as a deity on his death. So Dhándi became a deity, and his temples are at Pagog and Kamháli villages in Koti State. The potters of these villages became his pujyáris and diwáns and are now looked upon as respected Kanets.

(6) Bhat Deo. The legend goes thus :-

There was a Brahman living with his wife in Badaih village in Koti State. He earnestly besought a boon from the villagers but was refused. Thereupon both he and his wife committed suicide and, as ghosts, began to terrify the villagers, who at last accepted the man as a deity. Thus Bhát, meaning a Brahman, has become the deity of Badaih village.

(7) Korgan Deo. The temple of this deity is at Chhabalri village in Koti State. The history is as follows:—

There was a Rájput in Sirmúr State, who fell in love with a woman. The zamindárs forbade him to visit her, but he paid no heed. At last he was killed together with his groom, a man called Mashádi, and his spirit began to trouble the villagers. He was only propitiated when the villagers took him as their deity. It so happened that the Tika of Koti went on a trip to Sirmúr, and the deity was much pleased with him, and told him that he would accompany him to Koti. Thus he was brought to Koti and a temple was erected for him in the Chhabálri village.

- (8) Nná'l Deo. This deity was brought by the Kogi pargana people, who are immigrants from Suket State. His temple is at Kogi village under Náldera and there is also a small temple at Náldera, which means "the temple of Nná'l." It is said that this deity is not on good terms with Sip deity, so it never goes anywhere beyond the Kogi pargana.
- (9) Dhanu Deo is a deity of Keonthal State, and was brought with them by the people of Chhabrog pargana, originally natives of Keonthal. His temple is at Chhabrog village in Koti State as well as in Keonthal.
- (10) Shyani Deo. His temple is at Kyali village in Katalthi pargana of Koti State. He is supposed to be a cook residing with all of the aforesaid nine deities.

Koti State contains several areas of blue pine, chil, and oak on the eastern slopes of Elysium Hill; the well-known deodar forest of Náldera; the mixed pine, deodar, and oak forests round Mashobra; Foresta,

and a fairly large area of very promising young deodar and pine between Mashobra and Kufri, and to the south-east of the Catchment Area on the boundaries of Patiála and Keonthal. These forests, being in the immediate vicinity of Simla, are of considerable value. Heavy fellings have been made in them in the past, and there are now few large trees left. The only old deodars remaining are a few at the camping ground at Náldera, and the fine grove round the temple at Sipar, where the annual fair is held. These, being sacred trees, are not felled for sale. Koti has always been very backward in following the wishes of Government with regard to forest conservancy. The demarcation was never properly done, unauthorised fellings were frequent, and culminated in 1903, when, owing to repeated fellings in Naldera, made in spite of the remonstrances and warnings of Government, the forests were taken away from the Rána, and their administration placed in the hands of the Superintendent, Hill States. These forests now form part of the Jutogh Range of the Simla Forest Division, and are managed by the Divisional Forest Officer under the orders of the Superintendent. At the time of writing the demarcation and Settlement are in progress, and, when they are completed, a working plan will be drawn up. Owing to the immature condition of the forests only improvement fellings and thinnings will be prescribed, but owing to the proximity of the forests to Simla the small material which will be extracted in such fellings will be readily salable.

Administrae tion. The Rána is assisted in the administration by a Wazír, who exercises a general control over the bhandár and treasury, arranges for begár, etc. The Rána's is the only Court, but the Wazír decides as an arbitrator cases referred to him by the Rána, and reports the result. As a rule, all cases concerning subjects of the State are dealt with by word of mouth, and in accordance with the customary law of the hills. Where an outsider is a party to a case, a record is made, and the law and procedure of British India applied.

In addition to the Wazír the head-quarters staff includes a treasurer, a hhandári, an office kánúngo, and five or six clerks. Each of the parganas is in charge of a mahta, who acts as headman and collects the revenue.

The parganas are Kogi, Pagogi, Chabrogi, Karálti, Dhárti, Shaháwali, Naiti, Kuthánagi, Sapoli, and Majhola.

and revenue.

Land revenue is levied at the rate of Rs. 25 per lih. A lih is supposed to be equivalent to eight bighas. The local land measurement is by capacity as follows:—

1 patha=9 seers kacha or 3 seers pakka.

16 pathas=1 jun.

2 juns=1 lih.

The Rána attempted to carry out a regular Settlement in 1906, and had a survey made and record of rights drawn up by his kánúngo. But the people did not accept the assessment proposed, and preferred to maintain the old system, so matters were allowed to remain as they were. The total income from land revenue is about Rs. 13,000.

One anna per rupee of land revenue is payable in addition to the land revenue as a cess for State servants. Each house pays Re. 1 a year to the temple of the pargana deota, and presents a nazar of Re. 1 when the Rána visits the village on tour. Each State employé pays a nazarána of Re. 1 at Dasehra, and each pargana at this season furnishes two goats or sheep.

Cesses and benevolences.

For the wedding of the Tikka, or the Ráná's eldest daughter, each house is supposed to subscribe according to its capacity, and the usual rates are said to be from Rs. 20 to Rs. 100 a house, including three or four maunds of wheat. At all other weddings, at all funerals and at ceremonies such as birth of the Tikka, accession of the Ráná, etc., each house contributes Re. 1 only.

The rule for  $beg\'{a}r$  is that each pargana supplies four  $beg\'{a}r\'{i}s$  a day for  $athw\'{a}ra$   $beg\'{a}r$ . Thus forty men are in attendance every day at Kiár, and are employed on various kinds of work. They receive their food. The incidence of  $beg\'{a}r$  per holding by this system is said to be as high as fifteen days in the month. Hela  $beg\'{a}r$  is exacted for special occasion such as the Ráná's tour, visits of officials, etc. Traders in the State, who own mules, have also to furnish a  $beg\'{a}r$  of four mules a day.

Begár.

Water-mills, artisans, and craftsmen are taxed as in other States. Water-mills pay eight annas for every three months' working, and craftsmen of all kinds Rs. 2 each.

Haqatrafi.

Owing to its proximity to Simla, the miscellaneous revenue of the State is considerable. The following are some of the sources and approximate incomes\*:—

Miscellane.

					Ks.
Ground tax for I	Iashobra	, Sanjauli,	Kufri,	and	
Bharári Bazars					1,400
Rent of State hous	es in San	auli, Mash	bra, etc	c	3,272
Rent of Retreat E			-		2,500
Rent of the Simla	Municipa	l Catchmen	t Area		2,250
Ground rent of but					3,060
Excise			•••		2,000
Opium and drugs		• •••		•••	1,300
Arat and Nakási					3,600
Stamps			•••		800
Various other impo	osts	• •••	•••	• • •	3,900

<sup>\*</sup> These figures were furnished during the time when the question of compensation for land taken up in the Simla Extension scheme was under consideration.

Excise.

The excise contract for the whole State is at present in the hands of one man. There are four stills at Mashobra, Kiár, Kail, and Dhári. The licenses for these are sold by auction annually and the license-holders are allowed to manufacture and sell within certain limits.

Opium and drugs.

There are eight shops for the retail of opium and drugs, one at each thána, and one at Saniana. The licenses are auctioned every year. Poppy is not grown in the State.

Arat and Nakási,

Arat and nakási are dues levied in the five bazárs—Naldera, Kufri, Mashobra, Sanjauli, and Bharári—on goods brought in for sale or kept for more than twenty-four hours in the bazár. The rates are six pies per rupee of value for potatoes and three pies per rupee for every other class of goods. The collection of these dues is farmed out to contractors. The name nakási is applied to the dues on articles brought in from, or through Simla, and for these there is one contractor for the whole State. Arat applies to articles brought in from other places, and there is a separate arat contractor for each bazár.

Stamps.

Stamps are locally impressed and sold by the Treasury clerk at Kiár. There is no difference between judicial and non-judicial stamps. Court-fees on civil suits are levied at ten per cent. of the value. The stamp for a criminal complaint is one of eight annas. The other imposts are a grazing tax on sheep and goats, a tax on the milch cattle of people who sell milk in Simla, a tax on the dhobi gháts, nazarána paid by State employees on appointment and other occasions, conservancy tax levied in Mashobra and Sanjauli, etc.

The total income of the State from all sources is about Rs. 60,000.

Police.

There are seven police stations at Sanjauli, Kufri, Mashobra, Náldera, Bharári, Kasumpti, and Kiár. The force attached to each is one Darogha, one munshi, and ten constables. The men are not paid, and their service is a kind of begár, except in the case of Sanjauli where four or five men are required to be present day and night. Otherwise constables live in their own homes, not in the thána, but are supposed to be in readiness to turn out when required. All other begár is excused to those who serve as policemen. Any member of the force, who is not a native of the State, is paid.

Jail.

There is a jail at Kiar, in charge of a Darogha and warders, whose conditions of service are the same as those of the police.

School, Hospital, etc.

The State has no school or hospital. These institutions are available in Simla for those who require them.

#### THEOG STATE.

Theog extends over 144 quare miles, lying between 31°21 and 31° 9' N., and 77° 21' and 77° 31' E. It is a fief of Keonthal. and pays Rs. 500 annual tribute to that State. The population in 1901 was 5,654, and the average income Rs. 15,000 per annum.

General.

The State is bounded on the north by Madhan and the Matina pargana of Keonthal, on the east by Kumhársain and Ghund, on the south by Balsan and Keonthal, and on the west by Keonthal and Madhan. The Giri river forms the south-eastern boundary for some distance.

The Thakur.

The present Chief is Thákur Shamsher Chand. His family is of common origin with those of Ghund and Madhan. The Thakur bas houses at Sainj, Parála, and Sháli. The two former places are within two miles of each other on the right bank of the Giri. and are surrounded by some fertile demesne lands. Sháli is on a hill overlooking Theog dák bungalow on the Hindustán-Tibet road.

Agriculture is of the usual type in the Hill States. There are very few tenants, and these serve their landlords in lieu of rent. With the exception of a small area in the Giri valley there is no irrigation.

Agriculture.

The State contains demarcated forests with an area of 1,910 acres (1,538 wooded, 347 blank, and 25 cultivated). They consist of blue pine and deodar, with a little oak; the pine predominating. Owing to heavy fellings in the past the conifers are all immature; but the forests are of good quality generally, and will be valuable if properly looked after. A working plan was made in 1903. Owing to the forests being in the pole stage the only treatment possible for them is a system of improvement fellings and thinnings, and a certain area is gone over in this way every year.

Forests.

The Hindustán-Tibet road passes through the upper portion of the State, with a stage at Shali (Theog). Another road descends from Fágu to the Giri, and runs along the valley to Kotkhái through Sainj and Parála. The Thákur has lately built a resthouse at Sainj. A third road leaves the Hindustan-Tibet road a mile beyond Theog dák bungalow, and joins the Kotkhái road at Parála.

Roads.

The administration is controlled by the Thákur. There are two courts subordinate to his, those of his son Padam Chand and tration. of the Naib Tahsildar of Parala. The Criminal Law of British India is enforced, and the Thakur endeavours to conduct his State on the lines of a British district.

Adminia-

Sub-divisions.

There are eleven parganas which are divided among three zaildárs. Each has from two to six lambardárs.

Land reve-

A regular Settlement was carried out in 1902 by a Government manager. The present demand is Rs. 6,800 khálsa and Rs. 1,580 cesses. An elaborate soil classification was made at Settlement and rates fixed varying from eleven annas and six pies for the best irrigated land to two annas four pies inferior baráni per bigha. Cesses were imposed at 25 per cent. of the land revenue. The Thákur has more than once in times of scarcity remitted the whole of a land revenue instalment, an unusual procedure in the Simla Hill States.

Miscellaneous revenue. The forests bring in about Rs. 1,000 a year. Water-mills are taxed and yield about Rs. 200. Other sources of income are nazarana, court-fees, fines, rent of shops at Sháli, etc.

School.

A Primary school at Sháli is attended by some thirty boys. There is no hospital in the State.

#### MADHAN STATE.

Madhán, or Kiári as it is sometimes called, lies between 31° 5' and 31° 12' N. and 77° 21' and 77° 26' E. It is bounded on the north by Kumhársain and Bhajji, on the east by the Matiána pargana of Keonthal and Theog, on the south by the Fágu pargana of Keonthal and Theog, and on the west by Bhajji. It is drained by a large stream, the Nauti Khad, which flows into the Sutlej through Bhajji. The State had a population of 3,704 in 1901, it measures 23 square miles, and its revenue is about Rs. 3,000, out of which Rs. 250 are paid as tribute to Keonthal.

General.

Thákur Randhír Chand is the present Chief. He is said to be descended from a Rájpút of Chandeli, who settled first in Garhwál and then in Bilaspur in the time of Raja Bhim Chand of that State, and who is also the ancestor of the Theog and Chund families.

History.

Madhán was once a fief of Kumhársain, but came under Keonthal in the time of Rana Bhup Singh.

The administration is carried out on primitive lines. Thakur's is the only Court, no real laws are in force, and decisions depend partly on custom, but chiefly on the Thakur's will. has been no regular Settlement.

Adminis-

The State is divided into six parganas—Shili, Palli, Barhana, Sub-divisions Dharti, Nathot, and Paráli. Each pargana has a mahta and a lambardar. The mahta's duties are to collect revenue, report on cases sent to him, and to collect begaris when required. lambardar acts as his subordinate.

The police force consists of a darogha and six sipahis. These are stationed at Dharmpur, where there is a jail.

The mahtas receive Rs. 3 at every harvest, and the lambardár Re. 1. They are excused begar, but pay revenue on their lands. The State bhandari (store-keeper) is paid Rs. 4 per annum. All other officials receive rasad (a daily ration), but no pay.

Madhán State has about 2,500 acres of demarcated forest, Forests.

containing deodar, blue pine, chil, oak, and a little fir. One of the forests, Kiári, distant only sixteen miles from Simla, is a small area of deodar, containing trees of great size and height, the finest anywhere in the neighbourhood. These trees are sold at the rate of fifteen per annum, and are worth from Rs. 100 to Rs. 150 each. The rest of the deodar forests in this State are immature. Very heavy fellings were made in them some years ago, and practically every tree that would yield any timber at all was cut. Some of these areas, especially those on the slopes of the Shali ridge, are in a lamentable condition, and are probably ruined for all time. The blue pine and chil forests are for the most part immature, but contain a small number of exploitable trees. No working plan has yet been prepared. This State has been a great offender of late years in the matter of unauthorised fellings. All the deodar forests except Kiari have been worked out, and the present condition of the Madhan forests proves the soundness of the last advice, which Government has been giving to all States for the last fifteen years, to protect their forests in their own interests. The State's forest income is about Rs. 1,500.

Land revenue.

Land revenue brings in some Rs. 1,300 annually, and is assessed as follows. The area of each holding is calculated in terms of kacha maunds (1 kacha maund is equal to 16 pakka sers) of the amount of seed required to sow it. Land is divided into three classes—awal (first), doyam (second) and bangar. At each harvest, irrespective of the crop, eight annus per maund of awal, six annas per maund of doyam, and one anna per maund of bangar are paid in eash, together with two pathas (1 patha=2 seers pakka) of grain and one pala (i.e., three chittacks) of ghi per maund, irrespective of the soil classification.

Nazarána.

Nazarana is taken on land newly broken to cultivation at an average rate of one rupee a bigha or half maund.

Holdings.

Holdings are classified as warisi and ghair-maurusi. Ghair-maurusi holdings are mere tenancies-at-will of the Thakur. Holders of such can become waris by payment of nazarana. The waris pays no nazarana on succeeding as heir to a holding. Tenants properly so called are rare. Where they exist they cultivate a small portion of their landlord's land and repay him with service.

Other Revenue.

The only other revenue, besides the Rs. 1,500 that the forests bring in, is that derived from litigation and from customary demands. In the case of the former, the State takes one-fourth of the value of the decree, and in regular suits an additional court-fee of Rs. 7-8-0 per cent. of the value of the suit. On the occasion of weddings in the Thákur's family a contribution is levied from all subjects according to status. At deaths each house furnishes one rupee in cash, four pathas of grains, and one seer of ghi.

Begár.

Begar is exacted according to requirements, and not subject to any fixed rules.

Roads, etc.

There is no school or hospital, and no roads worth the name. The Hindustán-Tibet road skirts the easternmost corner of the State.

[PART A.

#### GHUND STATE.

The State of Ghund has an area of about 13 square miles, nescription and lies between 31° 21′ and 31° 61′ north, and 77° 27′ and 77° 33′ east, on the crest and sides of a high ridge, which separates the valley of the Giri from that of one of its tributaries. There are four villages, Band and Paráli on the northern slopes of the ridge, and Deothi and Damiána on the southern. On the crest of the ridge itself stands Mul Ghund, the residence of the Chief. Ghund is bounded on the south and east by the State of Balsan, on the west by Theog, and on the north by Theog and Kumhársain. The Giri forms part of the northern boundary.

Administra-

The State is a Thákurái, but the late Chief Bishan Singh, who died in 1907, was only designated Tikka, because he failed to pay to the Rája of Keonthal the nazar due for his installation. His son Ranjit Singh is of full age, but has not yet been given control of the State. Disorders rendered it necessary to appoint a Government Manager at the death of Tikka Bishan Singh to carry out a regular Settlement, and otherwise put things straight. The State is at present administered by the Superintendent Hill States through the Manager, who has full powers—magisterial, judicial, and revenue.

it was originally formed by a man named Garnolu Modi, who lived in a village called Ghund, and called the whole territory by this name. The present ruling family claim descent from a Chandel Rájpút of Jaipur, who made a pilgrimage to Badri Naráin, and taking a fancy to the hill country settled at Rám Serai in Garhwál. He afterwards removed to Biláspur, and had four sons all of whom founded petty principalities. The eldest founded Madhán, the third became the Chief of Theog, and the fourth, Janjan Singh, supplanted Garnolu Modi at Ghund. The late Tikka, Bishan Singh,

The traditional account of the foundation of the State is that Origin of the ruling family.

The people of the State are in no way dissimilar to those of the neighbouring parts of Keonthal. There is a thakurdwara at Mul Ghund, and a temple to Srigul, the deity of the Chor mountain. The deota Ghremi has a temple at Deoti.

was in the seventeenth generation from Janjan Singh. The family

does not appear to have attained importance at any period.

The people and religion.

Practically the whole population is dependent upon agriculture. Only one-tenth of the total area is cultivated, and of this not more than four per cent is irrigated. Practically every zamindár cultivates his own land, and there are very few tenants. These pay rent in cash at various rates.

Agriculture.

The State has a certain amount of forest. The management of the forests was taken over by Government in 1907, and is now in the hands of the Superintendent Hill States. Owing to reckless

Forests.

waste in the past there is no exploitable timber just now, and no income is expected from the forests for another twenty years. One of the forests, a small one round Mul Ghund, is of pure deodar and promises well.

Roads.

The Parála-Kotkhái road runs through the northern edge of the State for about four miles. Otherwise the State has no roads. The Hindustan-libet road can be reached at Theog by paths in about six miles from Mul Ghund.

Income of the State,

Land revenue is practically the sole source of the State's income. Watermills are taxed at rates varying between eight annas and one rupee. Contributions of one rupee per house and some grain are levied on the occasions of marriages and deaths in the Chief's family, and nazarána is imposed on newly broken and escheated lands. But these are not likely to yield more than Rs. 100 in any ordinary year.

Former revenue system.

Formerly land revenue was levied on each holding according to the pleasure of the Chief, and collected in both cash and kind. Tikka Bishan Singh made a summary Settlement in 1890, and fixed an all-round rate of eight annas per bigha, which was afterwards reduced to six annas. This yielded Rs. 1,853, which, with the estimated value of jágírs at Rs. 996, made up a total jama of Rs. 2,849. Four lambardars on eight rupees a year each were appointed to collect this.

The present Settlement.

At the Settlement just concluded the jama has been raised to Rs. 3,768, of which Rs. 3,010 are khálsa and Rs. 758 jágír. Cesses at 16 per cent. have been added. The soil rates are: irrigated land ten annas and eight annas, unirrigated six annas six pies and four annas six pies, grass lands six pies. These are comparatively low.

Begár,

Begár or forced labour has now been systematised and every holding has to provide a man for five weeks in the year. This is ordinary begár, and includes the supply by the State of four coolies at Fágu stage from April to October. For special begár, e. g., marriages, funerals, upkeep of roads, tours of officials and distinguished visitors, every one is liable to be called out.

General.

The State has no post office, school, hospital, police, or excise or opium system. The only court is that of the Manager. Crime and litigation are rare. The State pays Rs. 250 a year as tribute to Keonthal.

PART A.

#### RATESH STATE.

The Thákurái of Ratesh lies on the right bank of the Giri river, surrounded by Keonthal territory, and close to Digthali, the first camping ground from Fagu on the lower Chakrata road, which passes under the Chor mountain and through the Jubbal village of Sarahán. It consists of four villages, and measures not more than three square miles. The population in 1901 was 449.

General.

Up to the end of the eighteenth century Ratesh seems to have been a flourishing little State, with land on either side of the Giri, and feudatory to Sirmur. The first ruler is said to have been Rai Singh, a brother of Raja Karam Prakash of Sirmur (1616-1630 A.D.), from whom he received five parganas, four on the north and the fifth, Ballag, on the south of the Giri. Rai Singh and his successors styled themselves Ránás of Kot, and Kot is the name by which the State is popularly known at the present day.

History.

Keonthal seems to have commenced interference with Ratesh Interference shortly before the Gurkha war, though it is not clear what actually of Keonthal. happened. According to one account the four cis-Giri parganas were ceded to Keonthal by Sirmur in accordance with an agreement between the two States to exchange their lands on each side of the Giri so that the river might form their boundary. The Keonthal people say that they captured these parganas by force of arms in 1798, and held them until dispossessed by the Gurkhas. The Ratesh version is that the then Chief, Ráná Jít Singh, held his own against Keonthal, but was afterwards treacherously murdered by the zamindars of Nahaul village, his own subjects, and that at the end of the Gurkha war Keonthal seized the four cis-Giri parganas, and Balsan followed suit with Ballag.

At any rate it is clear that, when General Ochterlony Situation at arrived, Jit Singh's son, Kishen Singh, was a minor and in the close of Gurkha exile at Sirmur, and that he had no one on the spot to war. represent him. Subsequently Keonthal and Balsan were allowed to keep whatever was in their possession at the close of the war.

In 1829 the case was re-opened, and, as a result of arbitration Constitution by some of the neighbouring Chiefs, Keonthal offered Kishen of the present Singh a jágír of Rs. 200 or lands yielding that amount Kishen Singh chose the lands, and these now of revenue. constitute the present State. It is a disputed question whether a condition of the gift was that Kishen Singh should acknowledge the supremacy of Keonthal. It has also been alleged, but never established, that in 1829 Balsan agreed to give Kishen Singh a jagir if Keonthal would do the same, but that he never fulfilled his undertaking.

Thakur Hira Singh.

Kishen Singh was succeeded in 1860 by his son Ram Singh, who died in 1890. His son Hira Singh is the present Thakur.

Position with regard to Keonthal.

The status of Ratesh has been enquired into on more than one occasion, and Government ultimately decided that its position is identical with that of the other Zaildárs of Keonthal, with the sole difference that no tribute is paid to Keonthal by Ratesh.

Land Reve-

There is no regular assessment of land revenue. Area is calculated by seed measurement A patha is equivalent to  $2\frac{1}{5}$  sers pakka and 16 pathas is equal to 1 jun. A jun is thus as much land as a maund of seed would sow. Each jun pays one rupee cash and 10 sers of grain as revenue, irrespective of the quality of the land.

Other in-

The only other source of income is court fees. Eight annas are charged on a criminal complaint, and Rs. 7-8-0 per cent. on the value of civil suits. The result is about Rs. 150 a year.

Total reve-

The total income of the State, including value of grain paid as revenue, is about Rs. 700.

Administrative arrangements. Mian Dharm Singh the Thakur's cousin, is entitled Wazir, and the other State officials are the bakhshi, vakil, treasurer, bhandari, two lambardars and four chaprassis, who act as police.

## 6.—BAGHAL STATE GAZETTEER.

PART A.

#### CHAPTER I-DESCRIPTIVE.

## Section A.—General.

The State of Baghal ranks next to Keonthal among the Simla CHAP. I, A. Hill States. General.

The origin of the name is doubtful. According to one account the State it is a perversion of Gabhal, meaning the central part of the country, Origin of the that is to say, the centre of a group of States. A more plausible name. suggestion is that it is corrupted from Baghar, the name of the clan to which the founder of the State belonged. The same clan is supposed to have given its name to the neighbouring State of Baghát, which was originally Bagharghat, and to Garhwal, an abbreviation of Bagharwal. But such theories are probably based on mere conjecture.

The capital of the State is Arki, a picturesque town twentyone miles from Simla by road. Its buildings are clustered below the fort, an imposing structure on the southern slope of a precipitous hill. The town includes a small stretch of level ground, of which its inhabitants are proud, a number of temples and tanks. and a garden noted for its almond trees. The population is 1,063 eouls.

Arki.

The area of the State is 124 square miles, the larger part of which is in the basin of one of the tributaries of the Gambhar. This latter is an exceptionally fertile tract, sloping from the wilder mountains on the north, which guard the Sutlej southwards into the rich valleys below Sairi and Sabáthu.

Description,

To the north the State is bounded by the Sutlej and the towering highlands of the small State of Mangal; on the east it adjoins the States of Dhámi and Kunhiár, while those of Nálagarh and Bilaspur complete its borders on the west.

Climate.

The climate is healthy and epidemics are rare. The heat of the valleys favours the prevalence of malaria in the summer, and the cold of the mountains that of pneumonia in the winter.

Fauna.

The fauna are those of the lower Himálayas. The kalij pheasant, barking deer, and wild pig are common. Leopards are less so. Bears are occasionally found on the higher hills.

## Section B.—History.

The ruling family traces its descent from Aje Da, a Panwar Origin of the Rájput, who came from Ujain, and carved out for himself this kingdom in the hills. His descendants have kept their blood singularly pure, and have had considerable difficulty at times in finding wives of equally untainted descent. They have married much with the Bilaspur family.

CHAP. I, B.

History.

Rána Jagat
Singh.

The Gurkhas overran the State between 1805 and 1815 and for seven years the then chief, Rána Jagat Singh, lived in exile in Nálagarh. After the Gurkha campaign he was restored by the British Government, and confirmed in possession of his State by a sanad, dated 3rd September 1815, which bound him to assist with troops in time of war, and to keep his roads in order. This sanad is still in force with one modification, by which an annual tribute of Rs. 3,600 (calculated at the rate of Rs. 3 per man) has beer accepted in lieu of begár or forced labour.

Rája Kishen Singh. When the Mutiny broke out, Rána Kishen Singh helped to guard the road from Simla to Jullundur, where the 3rd, 33rd, and 31st Bengal regiments had mutinied, and sent a party to Simla under his brother Mián Jai Singh. For their services the Rána and his brother were rewarded with handsome khillats, and the title of Rája was conferred upon the former.

Rája Moti Singh,

During the 19th century the State was ably and vigorously administered on the whole. Rája Kishen Singh reigned till 1876 and was succeeded by his son Moti Singh, who however died th following year. A squabble as to the succession ensued, which wa ultimately settled by the Supreme Government in favour of Dhiá: Singh, son of Mián Jai Singh.

Rája Dhián Singh Rája Dhián Singh was a fine specimen of a hill chief. H was one of five brothers, and at first it seemed as if the suus dissensions were inevitable. Amity was, however, secured by th Rája allowing his brothers the larger share in the administration though he wisely kept himself aware of all that was done. Never theless disaffection arose in 1897, abetted no doubt by the lesse jágirdárs, but openly fostered by one Kishen Dás, who, havin collided with the State courts, became a bold and successful frebooter. Another party of the malcontents consisted of the Brahmans of Badog village, who complained of oppressive assessment of land revenue and of insufficient grazing land. Matte eventually became so serious that in 1902 the Superintendent, H States, had to intervene.

The Regency.

Two years later Rája Dhián Singh died, leaving as his he Tikka Bikram Singh, a boy of eleven years of age. The manag ment of the State was entrusted to Mián Mán Singh, brother the late Rája, and for some years his Wazir.

Rebellion of 1905. In the next year, 1905, trouble broke out. Relying on covintrique for support, almost the entire Kanet population rose rebellion against the regent and his brothers. The Superintende was obliged to interfere once more, and the upshot was that Sher Singh, a Naib-Tahsildar belonging to the Kangra district, was associated with Mián Mán Singh as joint manager. This arrangment has worked well, and the State is now quiet. A regul Settlement has just been completed.

#### BAGHAL STATE.

The Tikka and one of his brothers are being educated at CHAP. I. C. the Aitchison College. A third brother is at school in Simla Population. and the fourth is too young as yet to leave home.

Bikram Singh and his brothers.

## Section C.—Population.

The population of Bághal in 1901 was 25,720 or just over 200 per square mile. It is naturally more dense along the watershed valleys than in the arid uplands.

Population

The leading tribes are Rájputs, Brahmans, and Kanets.

Principal

Rájpúts.

All Rájputs holding land are jágirdárs, and with three exceptions are blood relations of the chief. As agriculturists they are described as extravagant and idle, and many them are deeply in debt. They are strict and orthodox their customs, and their women observe parda.

Brahmans.

Brahmans are of two classes: Sasani and Dharebar. They are described in the Simla District and the Biláspur Gazetteers.

The Sasanis are generally mudfiddrs and are of a distinctly higher class than the Dharebars. They will not admit the custom of rit, i.e., transference of wives to others on payment of money to their legitimate husbands, and do not sell their daughters. They are lazy and indifferent cultivators. They will marry Dharebar women, but will not give their own daughters in marriage to Dharebars, nor will they eat food cooked by a Dharebar. Dharebar Brahmans practise all the customs of the Kanets, rit, widow marriage, etc., and only differ from them in wearing the janeo or sacred thread.

Sasanis serve the Rájputs, and Dharebars the Kanets and lower castes. A Rájput will take water from the hand of a Dharebar, but not rice or other food of a superior kind.

The Kanets are the most numerous tribe in the State, and held more than half of the total cultivated area. Their principal sub-divisions are Pabarwál, Jalánu, Rehwáni, and Geloti. They are industrious cultivators, and many of them earn money in Simla as labourers or servants. Those who remain at home are often litigious and quarrelsome, and the history of the State goes to show that intolerance of authority is a characteristic of its people, which is often in evidence.

Kanets.

Other tribes are Kolis, Chamárs and Chanáls. These, as elsewhere, are hardworking drudges. They hold about three per cent. of the cultivated area and for the most part earn their living as labourers.

Other tribes.

There is a sprinkling of the ordinary artisan classes, Lohars, Artisans. Badháis, etc. These require no special notice.

Population.

The only Muhammadans are Telís, Mirásís, and others of like humble occupation who live in Arki town.

Muhammadans. Religion There is nothing noteworthy about the religion of the people of Bághal. Their customs are of course Hindu; their gods are the local deities that preside over every hill and stream. Superstition has a firm hold in the State, and its rulers have long been noted for their subservience to Brahmans. Ten years ago it was estimated that one-fourth or even one-third of the revenue found its way into Brahmans' hands.

Principal deities.

The principal deities worshipped are—

- (1) Lachmi Náráin, whose temple is at Arki. His image is supposed to have been brought from Hindustán by Aje De. A jágír worth Rs. 500 is attached to the temple.
- (2) Bani Devi. Her temple is at the village of Gharnun and a fair is held in her honour on the 1st Jeth.
- (3) Bára Deo, who has a temple on the Bari dhár, a ridge running in a north-westerly direction from Bahádurpur fort in Biláspur to the junction of the Gambhar and Jol streams. The temple is on the highest point of the ridge, 6,789 feet above the sea level. A fair is held on the 1st Asárh. The god is properly Shiva, but as is usual he is generally called by the name of his place of worship.
- (4) Har Sang Deo, whose home is at the highest point of the Har Sang dhár, which runs northwards to the Sutlej on the boundary of Bághal and Bhajji States. This god's fair takes place on the 1st Sáwan. He too is Shiva.
- (5) Madhor Deo. His temple is at the village of Mangu, where a fair is held on 1st Baisakh. This deity was originally a sonless man, a class of person whose spirit the hillman often considers it advisable to conciliate by worship after death. Such a spirit sometimes, as in the present case, rises to the position of a god in course of time.
- (6) The Duhgli deota, whose temple is on a peak of the Darla dhár, a smaller range running from southeast to north-west through the centre of the State, parallel with the Bari dhár. A fair is held on the 1st Asauj. Duhgli is the name of the place. The temple was erected over the tomb of an Udási fakir of noted piety. It is a resort of Udásis, and the local people have converted the original saint into a god.

State.

All the above temples are aided by revenue grants by the CHAP. I, C. Population.

The only annual gathering of any importance is held on the occasion of the Sairi festival at Arki on the 1st Asauj. Its chief characteristic is buffalo fighting.

Fairs.

A durbar is held by the Chief on the Dasehra, and money The Dasehreings are made by the State officials.

A peculiar custom is that there is no official observance of Th Holi. the Holi, owing, it is said, to a Chief having once died during this festival.



## CHAPTER II.—ECONOMIC.

Section A.—Agriculture, including Irrigation.

CHAP.II. A. Soil.

The soil of the State is on the whole of excellent quality. A con-Agriculture siderable proportion of the cultivated area is irrigated, and the unirrigated land in most parts yields comparatively heavy crops. The pargana of Rohang is the poorest in this respect, containing only barani land, and that of a gritty and unfertile quality. The richest ábi land is that of the Dhondan iláka, which marches with Biláspur.

Classes of soils.

The zamindars divide the soils into six classes as follows:—

- (1) Kiár, land which is fully irrigated from made watercourses.
- (2) Sanjiár, land irrigated by water collected in pools during the rains, the supply of which does not last later than the sowing of the wheat crop.

(3) Bákhala kiár, fields which are occasionally flooded by streams or watered by the dripping from other

- (4)Bákhal andarli, land situated near the homestead and heavily manured, bearing two crops a year, or at least three crops in two years.
- (5)Bákhal báharli, land at some distance from the homestead, scantily manured, and bearing one crop a year of superior grain, either wheat or maize.
- (6)Kultherni, land on which an inferior crop, such as kulath (dolichos uniflorus), is grown every year or every other year.

This classification has been adopted in the recent Settlement. The first three classes have been called kidr 1st, 2nd and 3rd, and the other three barani 1st, 2nd and 3rd.

Kharif crops.

The principal autumn crops are rice, maize, and koda also called mandwa (Eleusine coracana). The Assessment Report states their proportions to the total cropped area as rice 18 per cent., maize 45 per cent., koda 8 per cent., other crops 29 per cent. Other crops include ginger, of which a small amount is produced. It is, however, a valuable asset and is always sold. Rice too is generally sold. Several varieties are grown, the chief being zira, kashitu, and jhinjan. The last-named is superior in quality to the others.

Maize and koda are the staple food grains of the autumn harvest.

Rabi crops.

Wheat is a long way the principal spring crop and is the staple food grain. A certain amount of barley is also grown. The percentages are wheat 88, barley 10, other crops 2. The latter include a certain amount of poppy, which is perhaps the most valuable crop of any.

PART A.

The planting of potatoes and the sowing of kangni (Pennisetum CHAP. II,A. Italicum) for the autumn crop commence about the 15th March. Agriculture Other autumn crops, except rice, are sown from 1st April to 15th The seed is put into the ground by the latter date, even sowings. in the case of barani lands, irrespective of whether rain has fallen Rice is sown from 15th June to 15th August.

The sowing of the spring crop is carried on between 1st Rabi sowings. October and the end of December. Irrigated land is finished by the 15th November, but the barani area is not sown until rain falls.

Except in the case of rice the method of cultivation is of the simplest description. The land is ploughed once or twice after having been watered, if possible. The seed is then sown broadcast (chhatta) and the soil levelled with the sohaga or clodcrusher.

Method of cultivation.

Rice is cultivated in two ways. One is to soak the seeds and then bury them in the earth until they germinate. After that the shoots are planted in a field which has been ploughed, levelled, and flooded knee deep. The other is to sow the seed thickly in a nursery, and then, after about a month, transplant the young shoots into another field, putting them in in groups of two or three. Occasionally rice is sown broadcast like other crops.

Cultivation

In the kharif, fields are manured before being sown. In the Manure. rabi, manure is put on after the crop has sprouted.

According to the crop experiments held in connection with the Average Settlement the average yield per acre of the principal crops was yield. made out to be as follows:-

Rice irrigated Rice unirrigated		•••	• • •	•••	• • •	151 maunds.		
			•••			141	"	
Maize	•••		•••	•••	•••	$12\frac{1}{2}$	,,	
Koda			•••		•••	10 <del>]</del>	,,	
$\mathbf{W}$ heat	•••	•••	•••		•••	10 <del>1</del>	,,	
Barley	•••		•••	•••	•••	$9\frac{3}{4}$	,,	

But the Settlement Officer considered that these results were not very reliable, and in framing his estimate reduced each of them by about 20 per cent.

The whole population is dependent upon agriculture, except the few shop-keepers, artisans, and officials in Arki and Sairi. Brahmans population. till their fields, and are not exempt from begar. Rajputs will not touch the plough, and their land is cultivated by tenants, usually of the menial castes (Kolis, etc.). Exceptions to this habit are the Ráinuts of Dosehran and Memaran. They are of the ruling stock. but their connection with it is so distant that they have allowed themselves to lapse from its conventions.

Agricultural

CHAP. II, B.

Wages and Prices. Indebted. Many of the zamindárs are in debt, but as a rule the money has been borrowed on the security of milk-kine, and only eleven per cent. of the cultivated area is mortgaged. Most of the mortgages are held by sáhúkárs in Arki, Khatris and Bohras. A few of the wealthier Brahman and Kanet Landowners lend money and prosper. The universal rate of interest is 25 per cent. per annum. Until recently there was nothing of the nature of limitation rule, statutory or customary, for the recovery of debts, and suits have frequently been brought for recovery of money advanced a hundred years ago. The present managers have promulgated an Act fixing the period within which suits can be brought at twelve years.

Live-stock.

Cattle are of the ordinary hill breed and are plentiful. There is an average of one milch animal to every two of the population. Goats and sheep number 8,500. Horses and mules are imported, not bred locally. The area of grass and grazing land is some 20,000 acres, and as the number of stock of all kinds, excluding sheep and goats, is under 30,000, there is ample pasturage.

Irrigation.

Bághal and Baghát are the only two hill States, which possess any considerable amount of irrigated land. In Bághal the irrigated area is twenty per cent. of the total cultivated area. Irrigation is by kuhls or artificial streamlets, which the zamindárs construct for themselves. Hence no water rate is charged by the State.

## Section B.—Rents, Wages and Prices.

Tenancies and rents. Of the total cultivated area one-half is cultivated by owners and one-half by tenants. Twenty-seven per cent. is held by hereditary, nineteen per cent. by non-hereditary tenants, and three per cent. by tenants, who pay no rent, e.g., menial servants, priests, etc. The area cultivated by hereditary tenants includes land made over by the State or by the jágírdárs for cultivation on payment of nazarána, and subject to certain conditions. The status of the holders of such land is slightly better than that of hereditary tenants, and approximates more closely to that of representatives of the owners.

Hereditary tenants.

The rights of hereditary tenants have been fixed in the Settlement with reference to Sections 5, 6, and 8 of the Punjab Tenancy Act, XVI of 1889. Most of them pay as rent the land revenue of their holding with a small additional málikána, and render hegár to the State for their holdings.

Non-herediary tenants.

As regards non-hereditary tenants the general rule seems to be that kind rent is paid for good land and cash rent for bad. Exceptions are found in the Itwo Pobar parganus, where tenants will pay cash for the best land.

The batái or kind rent rate is nearly always one-half of the CHAP. TI,F grain, the whole of the straw going to the tenant in all cases. Other proportions of the owner's share are two-fifths, one-third, and one-fourth, but these are rare. On about one-seventh of the area paying kind rents, a fixed amount of grain is paid every harvest to the owner, irrespective of the crop. Sometimes in addition to batái the tenant has to pay half the land revenue as

Commerce and Trade.

Kind ronts.

The dues of the village menials come to about ten per cent. Menials' of the crop. These are subtracted before the grain is divided dues. between tenant and owner.

The average rate per bigha of cash rent is Re. 0-15-8 for irrigated and Re. 0-6-9 for unirrigated land. The tenant has, in addition, to render begár both to his landlord and to the State on behalf of his landlord.

Cash rents.

#### Section C.—Forests.

The State possesses thirty-two so-called forests, but they mostly consist of worthless scrub. A few chil and ban trees are to be found in some half dozen of them. A record of rights for the forests has been drawn up, and the State derive as certain income from the sale of grass, which they contain. Attempts are being made to plant chil, kail and bamboo. Walnuts and pomegranates are fairly plentiful in and about the fields, and the State gandens contain mango trees.

Foresta.

## Section D.—Mines and Mineral Resources.

Traces of lead and gallena ore have been found, at the villages of Tal and Samoh. About ten years ago specimens were sent to experts for analysis, but the report was not promising from a commercial point of view, and no workings have been undertaken.

Minerals.

### Section E.—Arts and Manufactures.

There are no arts or manufactures.

Arts and manufactures.

## Section F.—Commerce and Trade.

Grain, ginger, opium, ghi, pomegranates, and violets are Trade. exported to Simla, Kálka and Rupar, and cloth, worked metal, salt, and tobacco brought back. Otherwise there is no trade.

BACHAL STATE.

#### CHAP. II,G.

#### Section G.-Means of Communications.

Means of Communications. There are only two practicable roads in the State. These are—

Communi-

- (1) Seventeen miles of the Simla-Biláspur road, which enters the State from Patiála at Tokana and leaves it at Nalog on the Biláspur boundary.
- (2) The Biláspur-Sabáthu road, which runs through the State for sixteen miles from Sheli to Kiaravan on the Kuni naddi.

These two roads are connected by a branch road from Arki on the Simla-Biláspur road, six miles long. There are a few other paths which can be traversed by mules. All roads are kept up by the begár system of forced labour. A good rest-house for Europeans is maintained at Arki.

Postal.

There is one post office in the State at Arki, where a post between Simla and Biláspur arrives and is despatched every day. There are three delivery peons, one for Arki and two for the neighbouring villages.

## CHAPTER III.-ADMINISTRATIVE.

#### Section A.—Administrative Divisions.

There are seventeen parganas in the State, and these have been defined from very ancient times. Formerly there was a kamdar in every pargana, who collected the revenue, and generally acted as the agent of the Chief. The late Rája Dhián Singh, finding this system inconvenient, abolished the kámdárs, and divided the State into four tahsils-Arki, Darla, Dhundan and Sarli. A tahsildár was placed in charge of each, Those tansildárs have no powers beyond those connected with the realisation of revenue.

CHAP. III, A. Administrative Divisions.

Sub-divisions.

There are 457 villages in the State and 53 lambardárs.

The whole administration is constitutionally in the hands of the Chief, whose placs is at present occupied by a Council of two, consisting of Mian Man Singh, brother of the late Rája, and Mián Sher Singh, a manager appointed by the British Government. It is said to have been an invariable custom for the Chief of Baghal to appoint his younger brother Wazir. In accordance with this Mian Man Singh was his late brother's Wazír for many years.

General Administration.

#### Section B - Civil and Criminal Justice.

Mián Sher Singh has full revenue powers, and is just Powers of the managers. concluding a regular Settlement. Both managors exercise first class magisterial powers separately and sit together as a Sessions Csurt. The law of British India is applied. Capital sentences require the confirmation of the Superintendent, Hill States.

Pleaders are not admitted in the courts.

There are no registration rules, but their introduction is Registration. contemplated by the present management.

### Section C.—Land Revenue.

Theoretically all land belongs to the State, and individual ownership does not exist. Thus the holder is possessed of a warisi rather than of a maliki. He has a hereditary right to cultivate land allotted to him or his ancestor by the Rája himself, and alludes to his holding as his pattah or lease. It follows that such possession is not transferable at will, and that sales and mortgages require the Rája's sanction. Waste land can be acquired and broken up, only on payment of nazanána, though the pattahs conveying a holding (which in-

Land Revenue. Tenure of land. cludes a portion of grass land) gave an indefinite right of user in adjoining unenclosed grazing lands and jungle. The right is permanent so long as the holder discharges the duties connected with it, in default of which the land is granted to the bidder of the highest nazarána.

State lands.

In the Settlement, the State has been entered as the absolute owner of thirteen villages, which are called shahl, of the villages of Arki and Surajpur, where the Chief has residences, and of a certain amount of other land, including all land which is known to have escheated to the State by failure of heirs to the holder, or which has been confiscated. Such land is given out for cultivation on payment of nazarána, but the grantee can acquire no permanent rights, as he is liable to be turned out at any moment in favour of some one who offers a higher nazarána. Thus A may give Rs. 50 for an escheated plot and may hold possession of it for ten years. B then comes along and offers the State Rs. 100 for the plot. The State accepts, repays A his Rs. 50, and tells him to go. The abolition of this practice is contemplated. In future the original grantee will secure, by his payment of nazarána, immunity from ejection.

Waste lands.

All forests, uncultivated and unculturable land are entered as belonging to the State!

Other land.

With regard to other land, the Chief is shown as superior owner, and the pattah-holder as inferior owner. An inferior owner has been permitted to mortgage his holding, but he may not sell it without the sanction of the State. A necessary conditior of such sanction is that the purchaser must pay nazarána to the State at the rate of Rs. 6-4-0 per cent. on the purchase-money.

Regular Bettlement. The first regular Settlement of land revenue was commenced under Mián Sher Singh in 1905 and finished in 1908.

Former re-

Formerly revenue was assessed in a very rough and ready manner. The unit of land measure was based on the area which could be sown by a certain amount of seed Such unit was called in some villages taka, and in some jun. It took about six seers of wheat to sow it, and it was equivalent to about a bigha and a half. Revenue was realise partly in cash and partly in grain at an all-round rate of about one rupee a taka. As usual less cash and more grain was take the better the land and vice versâ.

In villages owned by the State, and in villages possessin superior lands, the term  $j\acute{u}n$  was used to denote the unit a measurement. Elsewhere taka was the name applied. Thirty two seers of rice in the *kharif*, and sixteen of wheat in the rabi were the average amounts taken as revenue for each  $j\acute{u}$  and a little cash was also taken. The revenue rate per ji worked out at something like Rs. 2-8-0.

PART A.

Other multifarious demands were made in addition to land revenue proper. Parganas in which cotton, oil-seeds, turmeric, ginger, and pomegranates were grown, had to make an extra payment of a certain proportion of these crops. The rates were the following per 20 takas of lands:-

CHAP. 111, C.

Land Revenue.

Miscellaneous demand under the old system.

Cotton		•••	•••	•••	•••	1	seer.
Oilseeds	•••		•••	•••	•••	ł	,,
Tarmeric	•••	•••		•••	•••	3	**
Ginger		•••	•••	•••	•••	4	n
Pomegranates	•••	•••	•••	•••	•••	11	,,

For the grass fields 240 bundles of grass were demanded by the State for every 20 takas. Each house had to provide a bundle of leaves of the bhewal tree (used as fodder for cattle) and a bundle of sel for making ropes. Each village had to supply two loads of dry wood for fuel and a certain quantity of milk, which was supposed to be for the keep of the State horses.

There were two cash cesses, hakk bharaon or lambardári, to defray the expenses of revenue collection, which varied from Rs. 5-8 to Rs. 3-10 per cent. of the revenue, and malhar, compensation for athwara begar, levied at Rs. 2-3 for twenty takas.

Cash cesses.

Revenue paid in grain had to be brought to the bhandár or granary at Arki by the zamindars themselves, except in the case of shahl villages, in each of which there was a branch bhandar. Cash revenue was realised by kámdárs or lambardárs and paid into the treasury through the lambardárs.

Method of

The distribution of cash revenue was made village by village and not sub-divided among the holdings. Thus the lambardar could collect it from whom and how he pleased. The men in charge of the bhandár used to exact overweight of grain revenue. The revenue was increased from time to time capriciously. inhabitants of a village offended in any way, they were punished with enhancement of revenue. As a result many villages were overburdened to a preposterous extent, and matters eventually reached a pitch, which necessitated the intervention of Government. and the introduction of a regular Settlement.

Abuses of

In 1864 Rája Kishen Singh reported his income from land revenue to be Rs. 35,000: Rs. 21,170-12 khálsa and Rs. 13,829-4 the State at assigned. Later on in his reign the gross income, including as- periods. signments and cesses, was Rs. 57,500. In 1904 this amount was Rs. 63.778, and in 1906, Rs. 65,045. It has been raised in the Settlement to Rs. 69,651, of which Rs. 56,151 are for land revenue and Rs. 13,500 for cesses at 25 per cent.

Revenue of

Land
Revenue.
Rates of the present Settlement.

The Settlement soil rates are as follows per bigha of 900 square yards:—

							R	s. a	. p.
Kiár,	lst	class			•••		0	14	0
,,,	2nd	,,			•••		0	12	0
"	3rd	,,	•••		•••	•••	0	10	0
Barani,	1st	"		•••			0	8	0
,,	2nd	,,	•••		•••	•••	0	5	0
<b>&gt;</b> >	3rd	,,,	•••	•••	•••		0	2	в
Ghasni		"	•••				0	1	0

The demand represents 16 per cent. of the gross produce, and the average incidence on the cultivated area is 8 annas a bigha or Rs. 2-11 an acre.

Cesses

The detail of cesses is as follows:-

Lambardári		• • •	• • •		 4	per cent.
$m{Patw\'ari}$					 5	,,,
Malhar (con	pens	ition fo	r begûr	·)	 11	,,
School	ير	CONTRACT.		L	 2	"
Hospital			No.	<b>3</b>	 2	,,
Zaildár	V				 1	"
			Total		 25	"
		AMI	747			

Period of Settlement.

Bevenue

The period of Settlement is twenty years.

Grants of land, revenue free, are of two kinds, muáfi and jágír.

assignments,
Muáfis.

Muáfis are held by (1) temples, (2) Brahmans, (3) other castes.

Muásis to temples were granted at the time of their erection, and are continued so long as they exist.

Muifis to Brahmans have been granted on different occasions as charitable gifts. Fixed conditions attach to them, and the muifidar who defaults in his duty on the occasion of deaths or marriages in the Chief's family, or is disloyal, or is outcasted, forfeits his grant.

Muáfis to other castes are usually given as a recognition of service to the State and are maintained at the pleasure of the Chief.

Jágírs.

Jágirs are divided into three classes:-

(1) Grants to Rájputs of the Chief's family.— Each brother of a ruling Chief on his coming of age and marriage is given a jágír on the following scale:—

					Rs.
Eldest b	other (Dotháyan	Mián) value	,		1,500
Second	,,	"			1,000
Third	<b>)</b>	33			700
Fourth	**	33	•••	•••	500

If there are more brothers each gets a jágír two-thirds of the value of that of his immediate elder brother.

CHAP. III, C. Land

Revenue.

The rule of resumption is that when a second son is born to a Chief, all júgirs except those of the Chief's own brothers are subject to reduction. In the case of jágírs which have not previously been reduced, onethird is resumed; of others three-fourths. This process continues until a jágír is reduced to the annual value of Rs. 10, after which it remains at this sum.

- (2) Grants to other Rájputs.—These are few and were all gifts by the late Rája Dhián Singh in recognition of service. No resumptions have as yet been made.
- (3) Grant to the Ráni Tikyali.—The mother of the Tikka or heir-apparent receives a jágír of Rs. 1,000 for her lifetime. On her death it is resumed.

If the holder of a jágir dies without male issue, the jágir is continued to his widow during her lifetime and resumed at her death. Jágirdárs have no right to mortgage or sell their jágirs.

The jágírdárs of the Chief's family have hitherto been allowed to hear and decide petty criminal and civil cases arising within powers of jagtrdárs. their jágirs. No such custom now exists in other States, and the right will probably be withdrawn.

There are several heads of miscellaneous income past and Miscellaneous revenue. present.

Water-mills are charged for at rates varying from four annas to three rupees annually per mill. Jágirdárs and muáfidárs are entitled to the fees for mills in their own villages.

Water-mills

Nazarána for unclaimed or confiscated land has already been referred to. Lumbardárs used previously to pay an annual nazarána which often exceeded the amount of their emoluments. This has now been stopped, and a lambardár only pays nazarána on first appointment, and a nazarána of one or two rupees according to his status on the occasion of the Dasehra festival.

Nazarána.

If a landholder dies without direct heir, his land, as has been explained above, lapses to the State. His collateral relatives can, however, obtain the land on payment of a fee called gali bhaoli which is levied at rates varying from one to five rupees a taka. The practice of exacting such a fee does not obtain in other States, and it too will probably be abolished or modified under the present management.

Gali bháoli.

A tax called hakkatrafi is levied on artisans, such as lohárs. chamars, nais, dhobis, etc., at rates running from four annas to one rupee annually.

CHAP. III, C. Land Revenue. Athwara hegar. Begar or forced labour is another source of income, though indirect. In former times every zamindár possessing twenty takas of land had to render begár for eight days in the month to the State. This was called athwára begár. He had also to give begár on other special occasions. Rája Kishen Singh commuted athwára begár into an annual payment of Rs. 2-13-0 called malhar. Subsequently the burden of service was gradually re-imposed, the malhar payment being still maintained, and persons who wished to be exempted had to make a further annual payment of Rs. 6 for every twenty takas. In the recent Settlement the matter has heen finally settled by the abolition of athwára begár and the imposition of a malhar cess of 11 per cent. on the revenue as commutation. Rájputs and Sásani Brahmans are exempt from the malhar cess.

Other begar.

Begár is now only demanded on special occasions, and every one except Sásani Brahmans and Rájputs is liable to it. Such occasions are:—

- (1) Badi-jadi, to., marriages and funerals.
- (2) Tour of Chief or officials through the State.
- (3) Visits of distinguished persons.
- (4) When road repairs are necessary or beaters required for shooting.

In the case of (1) and (2) a daily ration is issued to the men working. For (3) and (4) there are no special rules, but a cooly, who is sent outside the State limits, is paid.

Special customs.

The following special customs, involving collection or disposal of money exist:—

- (1) When the daughter or sister of the Chief is married, every man paying revenue must furnish a chittack and-a-half of ghi for every rupee of such revenue.
- (2) On the occasion of all marriages, every payer of revenue and shop-keeper must sell grain and ghi to the State at special rates. Such rates are two seers for grain and 1½ chittacks for ghi cheaper than the price current.
- (3) On the occasions of the Chiet's karanbál (first haircutting), investiture with the sacred thread, marriage, and installation, and at all funerals in the Chief's bousehold the following dues must be paid:—
  - (a) State officials one to five rupees according to status.
  - (b) Lambardars one rupee.
  - (c) Villages from eight annas to two rupees according to size.

(4) At the Dasehra and on the Chief's birthday every State official and lambardar must present one rupee.

CHAP. III. D. Miscellane-

(5) Five per cent. of the State's miscellaneous income is ous Revepaid to the Tikyali Ráni and Dothayan Mián in addition to their jágírs.

#### Section D.—Miscellaneous Revenue.

The people of Bághal are but little given to liquor drinking, and there is only one still, at Arki, in which the contractor distils a cheap kind of country liquor. The contract sells for Rs. 20 a year. There is no wholesale vend.

Excise.

A certain amount of poppy is grown in the State, and the namindars may sell the produce to dealers belonging to the State free of all duty. If sold outside the State, an export duty of elight annas a seer is levied. Three shops, two at Arki and one at Dhundan, are licensed to sell opium and drugs retail. Drugs are imported from Hoshiarpur, Amritsar, and Ambala, and charas is subject to an import duty of three annas a seer.

Opium and

Stamps are impressed locally and sold at the different The values are from one anna to two hundred rupees. No distinction is made between judicial and non-judicial stamps.

Stamps.

#### Section H.—Police and Jails.

The State Police force consists of one sergeant and twelve constables. The managers have a guard of one sergeant and six constables of the Punjab Police. There is only one police station at Arki.

Police.

There is a State jail at Arki, which rarely contains more Jail. than a dozen inmates.

## Section I.—Education and Literacy.

A Primary school has recently been opened and is attended Education. by about forty-five scholars.

#### Section J.—Medical.

There is no hospital as yet, but it is hoped to establish one shortly. Vaccinators are called in whenever an outbreak of smallpox occurs. The operation is not objected to by the people, but at the same time it is not often resorted to voluntarily.

Medical.



# 7.—BHAGAT STATE GAZETTEER.

PART A.

## CHAPTER I-DESCRIPTIVE.

Section A.—General.

The State of Baghat lies between 30° 50′ and 30° 55′ N., and CHAP. I.A. 76° 63 and 76° 66' E. It consists of three separate portions. The northern and largest of these, comprising the Takroli or Dasanda, the Somna or Basál, and the Bhocháli parganas, extends from a point three miles to the north-east of Solon on the east to a point about a mile to the south of Sabathu on the west, and measures some twenty-two square miles. The second and southern, consisting of the greater part of the Basal pargana, measures about ten square miles and stretches from Sanawar on the north to a point three miles east of Kálka on the south. The remaining portion, about one square mile in area, is situated to the north-east of Kasauli and completes the pargana of Básal.

General.

The British iláka of Bharauli lies along about one-third of the northern boundary of the larger portion of Baghát. Kasauli bounds the small detached part of Basal pargana on the south-west, and the main part for a short distance on the west. Otherwise all three portions are surrounded by Patiála territory.

Boundaries

The name Baghát is popularly derived from bau or bhau said to be a hill word meaning many, and ghát a pass. say that it is a corruption of Bára ghát twelve gháts. There are certainly many places in the present Baghat State and in the country around, which are called by the name qhat.

Up to about thirty-five years ago the capital of the State was Bhoch in the Bhocháli pargana, but the present Rána changed it to Solon after the construction of the cantonment at that place. Solon has a station on the Kálka-Simla Railway and a stage on the cart road with two dák bungalows. The presence of the troops in the summer makes it a thriving little town.

Solon.

The tract to the north and east of Solon is drained by the Asni Khad, a tributary of the Giri, and the rest of the State by the Gambhar and other tributaries of the Sutlej.

Rivers.

The general aspect of the country is broken and mountainous. The highest range is the one on which Solon is situated and which slants through the northern portion of the State from south-east to north-west, culminating in Karol hill, 7,393 feet above sea level, on the northern boundary.

Mountains.

The fauna, flora, and climate are those of the lower hills.

Fauns. Flora, etc.

## Section B.—History.

CHAP. I, B. History. the State and its ruling

The early history of the State is based upon tradition, pure and simple. The founder of the ruling family is stated to have beeu Basant Pál or Hari Chand Pál, a Panwar Rájput, from Dharánágri in the Deccan. He wandered to the hills and settled at a place, which he named Basantpur, and which is now called Bassi. Bassi is six or seven miles from Solon in the Keonthan pargana of Patiála and close to the temple of Jiáonaji. Basant Pal found the country in the hands of mawis, and laid the foundation of the State by taking Keonthan from its mawi by force of arms. His son Bakhsh Pál similarly annexed the parganas of Basál and Bhocháli in the present Baghát State, and the pargana of Bharauli now in Patiála. Eight generations later Rána Bhawáni Pál added the Bachhráng pargana (now in Patiála) and the territory of the Rána of Kasauli. In the sixteenth generation Rána Indar Pál captured the parganas of Básal (Baghát) and Ghár and Taksál (Patiála). The State was named Baghát in his time, and continued in its then form for some centuries.

Rána Janmi Pál.

In the 68th generation from Basant Pál came Rána Janmi Pál. He is stated to have been a very great man. The emperor of Delhi sent for him to his court and presented him with a khillat. On his way home he was attacked by the Rái of Bhawana (a place between Kálka and Pinjore), who had a long standing feud with the Ranas of Baghat. In the ensuing battle the Rai was slain and his army defeated. Janmi Pál thus became master of the Bhawána country, the extent of which is not given in the legend, nor are we told how it was again lost from Baghát.

Rána Sar-

Rána Sarángdhar Pál, grandson of Janmi Pál, fought with a rángdhar Pál. Singhpuria Sirdár, to whom he lost Ghár and Taksál, but he subsequently recovered both.

Rána Raghunáth Pál,

Rána Raghunáth Pál, in the 72nd generation is said to have intervened at the instance of the Raja of Bilaspur in the civil strife, which prevailed in Nálagarh after the murder of Rája Man Chand by his uncle Padam Chand or Padama, and to have defeated Padam Chand in a battle at Jarjohru, thereby enabling the Rája of Biláspur to place on the gaddi Gajje Singh, the founder of the present Nálagarh dynasty. But the Nálagarh version is that Padam Chand was overthrown by the local faction, which opposed him, and that Gajje Singh was persuaded to make himself Rája, not by the Rája of Biláspur, but by Kharak Singh, the Guru of Haripur in Mahlog State.

Rána Ma hinder Single

Rána Raghunáth Pál was succeeded by Rána Dalel Singh, and thenceforth the family suffix has been Singh instead of Pál.

#### BACHAT STATE.]

With Rana Mahindar Singh, the son of Rana Dalel Singh, CHAP, L.B. we reach historical times. The State regained its independence from Bilaspur, to which it appears to have been feudatory for some time, in 1790, when Biláspur entered into its disastrous dar Singh. conflict with Nálagarh, but continued as its ally.

Rána Mahin.

During the Gurkha war Rána Mahindar Singh was unfriendly Reduction of the State to the British cause, and on the restoration of peace was deprived and its lapse. of five of his eight parganas, which were handed over to Patiála for a payment of Rs. 1,30,000. The remaining three parganas Basal, Bhocháli and Básal were returned to Rána Mahindar Singh. He died in 1739 without issue, and thereupon the State was treated as a lapse, pensions to the amount of Rs. 1,282 being assigned to the family.

In 1842, on a representation by Ummed Singh, son of Dhiraj Restoration and second Singh, the younger brother of Rana Dalel Singh, Lord Ellingham lapse of the restored the State to Bije Singh, brother of Mahindar Singh, State. but in 1849 he too died without leaving a direct heir, and the State again escheated to the British Government. Singh then set up a claim on his own account, and went so far as to engage counsel in England to plead his cause before the Court of Directors. Eventually in 1860 Lord Canning recommended the admission of Ummed Singh's claim, and it recognised the following year. Ummed Singh received the news on his death bed, and left a last request that his son, Dalip Singh, be allowed to succeed.

In January 1862 a sanad was issued in favour of Rána Dalip Singh, then a child of two years old, conferring the State on him and his heirs subject to specified conditions. He has held the State ever since.

Ráná Dalíp

The Kasauli pargana, on which stands the existing cantonment, was acquired from the Baghát Rána in 1842, in lieu of Rolen a cash payment of Rs. 5,000 and an annual charge of Rs. 500. This rental was not revived, when the State was restored in 1862. In 1863 lands under the Solon cantonment were acquired on an annual payment of Rs. 500. General Innes, an officer of the Indian Army, had purchased proprietary rights in a large area of the State during the time that it has been considered British territory. These rights were later on recovered by the Rama from the General's executors for a sum of Rs. 35,000.

Acquisition

The original tribute paid by the State was Rs. annually. This was reduced to Rs. 603 shortly after the succession of the present Rána, a remission of Rs. 900 being allowed for the lands of Solon cantonments and Rs. 497 for additional land taken for Kasauli. Further deductions have been made from time to time on account of lands required for Sabáthu Water Works and other purposes, and at present nothing is paid as tribute.

Tribute.

CHAP. I, C.

Rana Dalip Singh is a public spirited and popular Chief Population, who has been decorated with the C.I.E. The further acquisition The present of land from his State for the requirements of Solon and Sabáthu Cantonments, and for the Kálka-Simla Railway has been distasteful to him, but he has always behaved well about it.

> A son and heir was born to the Rána in September 1901. Up to that date the heir-apparent had been his brother Amar Singh, in whose hands most of the administration is placed.

## Section C.—Population.

Population.

Baghat is fairly well populated, the villages being small but numerous. The population in 1901 was 9,490 and the incidence is thus about 263 per square mile.

Tribes and castes. Brahmans.

The principal tribes are Brahmans, Rajputs and Kanets. The most prominent Brahmans are two Gaur families of the Bachh and Atri gots. They are the hereditary priests of the Rána's family. Their ancestors accompanied Ráná Basant Pál from the Deccan, and were settled one at Jiáonaji with a jágír in the neighbouring villages, and one in Garkhal and Gahi in pargana Basal. Members of the families still live in these places, and the revenue of their lands is still assigned to them.

Rájputs.

Rájputs are all offshoots of the ruling family. Most of them are jágirdárs.

Kanets.

A considerable proportion of the Kanet population belongs to the Khash section. The Khash Kanets of Baghat are said to have come from Bashahr. Their principal khels, or subdivisions, are Barser, a word which has been derived, fancifully perhaps, from the name Bashahr; Gopral, supposed to be derived from Gofri a place in Bashahr; Khanogu from Khanog village; Jásli and Dharu (both village names).

The Kanet tribe and its various branches have been dealt with in some detail in the Bashahr Gazetteer, but it is perhaps worth while mentioning here two popular legends current in Baghát respecting the origin of the Khash.

Legendary origin of the Khash Kanets.

One is, that they are sprung from a Rishi, who came into existence in the following manner. A woman once left her child in charge of a sádhu, and went away on an errand. Before arriving at her destination, she had misgivings about the child, and turned back thinking that perhaps the sádhu might go to sleep, and a wild beast carry off the child. She returned to the sádhu, and found him with his eyes shut ongaged in prayer and meditation. Not liking to disturb him, she said nothing, but took up the child and went away. When the sadhu opened his eyes he found the child gone, and thought that some beast

#### BAGHAT STATE.]

[PART A.

must have taken it. So he made a figure of a child out of kusha CHAP. I, C. grass and prayed to God to give it life. The prayer was Population. granted, and presently, when the woman came back once more with her child, he presented her with the second child. latter became a Rishi, and his descendants were called Khash, a corruption of Kusha.

The origin of the

The other story is that the Khash tribe are the descendants of an officer of the army which Kalyaman, the emperor of Kabul, brought down to help Jára Sind, Rája of Chanderi, in his battles with Krishan Maharaj.

The significance of both tales seems to be that Khash are representatives of some of the earliest immigrants, and this corresponds with the view generally adopted.

The other Kanets are stated to be degraded Rájputs. They intermarry freely with the Khash.

There is nothing peculiar to notice about the remainder of Trading and the population. Solon has a colony of Súds belonging to the menial tribes. Kangra District in whose hands is most of the trade of the place. In the villages there are the usual menial classes, of the type common to the Simla Hills.

The Rána's family place of worship is Jiáonaji, seven or eight miles south-east of Solon, and, since the Gurkha War, in Patiala at Jisonaji. territory. There is here a temple to Vishnu Chattarbhuj said to have been established by Rána Basant Pál. It is visited periodically by the Rina, and a fair is held at it on the Janam Ashtami, which is attended by the Rána or representative officials. a mile from Jiáonaji is the temple of Lagásan Devi, the tutelary goddess of the ruling family. Both these temples are supported by jagirs in the Baghat State.

Religion. The temple

Within the State itself the most notable temple is that to Mahábir at Mahránji. A jágír is attachad to it. There are several worship. thákurdwaras, one at Anji, another at Daosi (to Narsingh), a third at Solon, a fourth at Panrot. The two first named are the more important and have jágírs. There are shiválás at Bhoch, the former capital of the State, Jagát Khána, and Solon.

Popular religion is as described in the Biláspur Gazetteer. Dewat Siddh is said to be almost unknown in Baghat, but Guga Pir. Narsing Bir, and Sur are all reverenced, especially the latter. The cult of the deota Biju prevails to some extent in Baghat. has an old temple at Matiwal in Patiala above Solon. Some account of this deity will be found in the Gazetteer of Kuthar State.

Popular religion.

The description given in the Simla District Gazetteer of the life. general character of domestic life in the Bharauli iláka applies to Baghat and the other neighbouring States.

## CHAPTER II-ECONOMIC

## Section A .- Agriculture, including Irrigation.

CHAP.II.A. Soils are popularly classified according as they are irrigated or Agriculture not. The various classes are as follows:—

Soils.

- Kiár or rice land; fully watered and manured; bears one crop of rice a year, or else rice followed by wheat followed by a fallow.
- Kul; irrigated land yielding two crops, wheat or barley in the spring, and maize in the autumn, or else one crop in the year of ginger or potatoes.
- Katul; land at a distance from the village site and therefore scantily manured and watered only in October and November. It usually grows two crops in the year, wheat, barley, rapeseed, or lentils in the spring, and maize, bathu or koda in the autumn.
- Bangar I; large level fields well manured, and so situated as to retain rain water well; yield two crops, if there is sufficient rain.
- Bangar II; small sloping fields, not much manured, and bearing as a rule one crop only.
- Khil; outlying fields, which can neither be manured no guarded. They yield one crop a year in the Kharif c másh kulath or other inferior grain.

The principal crops in the order of importance are maiz wheat, potatoes, ginger, barley, sarson (rapeseed), masúr (lentils másh (phaseolus radiatus), kulath (delichos uniflerus), and popp Maize forms the staple food of the people, and is usually sown aft a wheat crop in May. Wheat is sown in October or Novembe and harvested in May. Potatoes and ginger, though autum crops, require a whole year to themselves. Potatoes are planted March, and ginger in April. Both are followed by a fallow the following spring harvest. Ginger is always grown on irrigat land and requires plenty of manure. No special description the other crops seems necessary. The method of cultivation a implements employed are similar to those found in the Bhara iláka.

PART A.

Most of the inhabitants are dependent upon agriculture, and CHAP.II.C. their lands, except in years of scarcity, yield sufficient for their requirements. When not employed on their fields, the people can get plenty of work in the neighbouring cantonments, Solon, Sabathu, population. Dagshai and Kasauli, on the Railway or the cart roads, or at the various stages. Generally speaking they are prosperous, and few are supposed to be seriously embarrassed by debt. Solon Súds are the principal creditors, and charge as a rule interest at 12 per cent. and occasionally as much as 24 per cent. But until the regular Settlement, now going on, is completed, no statistics as to the economic condition of the people will be available.

Forests. Agricultural

Cattle are plentiful, especially buffaloes and cows. flocks of sheep and goats are not kept. There is ample grazing. Plough cattle are of the ordinary hill breed and sell for from Rs. 25 to Rs. 40 a pair, cows fetch from Rs. 10 to Rs. 15, female buffaloes from Rs. 40 to Rs. 70, goats Rs. 3 to Rs. 5, sheep Rs. 2 to Rs. 4. Horses are not bred in the State.

Cattle.

## Section B.—Rents, Wages and Prices.

Rents are mostly paid in kind at the rate of one-third of the grain produce, or, if the landlord supplies his tenant with seed and the use of plough cattle, one-half. Cash rents are rare. Here again exact information will only be obtained after the Settlement has been finished.

Rents and

The daily wage of an ordinary unskilled labourer is four annas a day. Masons average ten annas a day, and carpenters twelve annas. The rates have been slightly raised by the construction of the Kalka-Simla Railway. As for the village servants, the lohár (smith) and mochi (shoe-maker) get eight seers in every three maunds of their employer's crop every harvest, and the kumhár (potter) is paid according to his actual work.

#### Section C.—Forests.

Baghat State contains demarcated forests with an area of 6,340 acres. Of this about one-half is stocked with chil pine, onetenth with ban oak, and the rest with scrub jungle containing a fair quantity of bamboo. A working plan was made for these forests in 1899. The chil forests, being all immature and heavily burdened with rights, are merely thinned, and the produce given to the right-holders. The oak and scrub forests are worked on the system of coppice with standards to supply fuel to Solon, Sabáthu, Kasauli, and other places in the neighbourhood. The average annual income is about Rs. 9,000.

Forests.

CHAP. II,G.

#### Section E.—Arts and Manufactures.

Means of Communications.

Arts and industries

There are no arts or manufactures worth mentioning. The only notable industry is brewing, which is not indigenous. Messrs. Dyer & Co. have a brewery between Solon and Salogra, and Messrs. Meakin & Co. another one close to Kasauli in Baghát territory.

#### Section F.—Commerce and Trade.

Trade.

There is very little trade. The samindars sell dhúp (scent), potatoes, ginger, wild pomegranate seeds, walnuts, and surplus grain to Solon Súds, who export these articles to the plains. Solon also provides a market for the neighbouring parts of Patiála and Sirmúr.

#### Section G.-Means of Communications.

Communica-

Eighteen miles of the Kálka-Simla Railway pass through Baghát, and there are stations at Koti, Jabli, and Sawára in pargana Básal, and at Solon, Solon Brewery, and Salogra in pargana Takroli. The Kálka-Simla cart-road also runs through these two parganas, 11½ miles through Básal, and 5½ miles through Takroli. The Bhocháli pargana is traversed by a bridlepath from Solon to Sabáthu, and another bridle-path runs from Solon to Náhan. The cart-road from Dharmpur to Kasauli goes through the north of Básal pargana.

Post and Telegraph Offices. There are two post offices, a sub-office at Solon and a branch office at Solon Brewery. Each of these places has a telegraph office, as have also the other stations on the Railway line.

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## CHAPTER III.-ADMINISTRATIVE.

#### Section A.—Administrative Divisions.

Most of the actual work of administration is done by the Rána's brother, Kanwar Amar Singh, who acts as Wazír, and is the chief revenue authority. The Rána exercises a general appellate control. There is a Tahsíldár, Mián Hira Singh, and an office staff organised on the lines of that of a British district. The law of British India is enforced in every branch of the administration.

Administrative
Divisions.
General
arrangements.

#### Section B.-Civil and Criminal Justice.

There are three Courts, that of the Rána, which exercises appellate jurisdiction only, that of Kanwar Amar Singh, who holds the powers of a District Judge and a Magistrate of the first class, and that of the Tahsíldár, who has second class powers, magisterial and judicial.

Courts.

The Indian Registration Act is in force. Kanwar Amar Begistration. Singh is the Registrar, and the Tahsıldar the Sub-Registrar.

The State forms one tahsil and has four parganas, Takroli sub-divisions. or Dasánda, Somna or Basál, Bhocháli, and Básal. Their situation has been described already. Each pargana is a patwári's circle. Takroli has six lambardárs, Bhocháli four, and the other two five each.

## Section C .- Land Revenue.

The land revenue of the State was summarily settled in 1851, Land revenue. when it constituted part of the Simla district, by a Tahsildar named Najawat Ali. Soils were classified as kul, i.e., irrigated, and bangar unirrigated, each being divided into two classes, and the soil rates per bigha were fixed as follows:—

					Rs.	8.	p.
Irrigated, 1st class					1	0	0
2nd class		•••		•••	0	12	0
" 2nd class Unirrigated, 1st class		•••	•••		0	8	0
. 2nd class			• • •	•••	0	4	0
e present income from	m	land reve	enue i	s Rs.	8,6	313.	

Begår.

Begár was formerly of the usual description and of two kinds, athwára or ordinary begár, and hela or special begár. In 1903 athwára begár was abolished, and a commutation payment levied at the rate of four annas per rupee of land revenue. This is called azáfa and brings in Rs. 2,154 a year. Hela begár is exacted on a few special occasions, and the men employed are always given wages.

CHAP. III, H Police and Jails.

Nazarána.

Nazarána at the rate of one rupee a house is paid at the Chief's installation or on the occasions of marriages in his family. For funeral ceremonies the rate of subscription varies from four annas to one rupee, and the payment is reciprocal, that is to say, when a subject dies, the State contributes something towards his funeral. Baláwa is the name given to the system.

Octroi.

Octroi is levied in the town of Solon at the rate of one pice per rupee of value. Its collection is farmed out to a contractor.

#### Section D.-Miscellaneous Revenue.

Excise.

There are seven shops for the vend of country liquor at Solon, Patti Somna, Salogra, Naddi Asni, Jagát Khána, Chamgah Koti, and Delhi. The licenses for these are sold by auction annually. No still-head duty is imposed, and licensees may distil their own liquors. There is no wholesale vend.

European liquor is sold in separate shops under police supervision. The rules in force in British India are applied.

Opium and drugs;

Opium and drugs are imported from Hoshiárpur, Amritsar and Ambála, as well as from Bashahr, Bághal, Bhajji, and other Hill States. Ten shops are licensed by auction for retail vend of opium and drugs at the following places: Solon, Patti Somna, Chambaghát, Salogra, Naddi Asni, Jagát Khána, Deothal, Koti, Delhi, Garkhal. The licenses are never combined with those for the manufacture and sale of liquor.

Stamps.

The British Court Fees and Stamp Acts are in force, but judicial and non-judicial stamps are not distingushed. The value are pies 3, As. 1, 2, 4, 8 and 12, Rs. 1, 2, 4, 5, 7, 8, 10, 16, 20, 30 and 100. The stamps are made at Solon, and issued to the vendors, who are three in number, including the State Treasurer, (all at Solon). The sales are registered both in the State Treasury and by the vendors, whose registers are checked once a month by the Treasury Officer. One-anna receipt stamps are also issued.

## Section G.—Army.

Military,

There are no State forces, other than the police. A wing of a British infantry regiment is stationed at Solon in the summer, in a cantonment, the land under which is leased by Government from the State.

#### Section H.—Police and Jails.

Police.

The State police force numbers 42 of all ranks, and is distributed as follows:—

#### BAGHAT STATE.

PART A.

Solon Police Station: 1 sub-inspector, 3 sergeants, 1 muharrir, 16 constables.

CHAP. III, J. Medical.

Kasauli Police Station: 1 sergeant, 1 muharrir, 5 constables.

Solon jail: 1 sub-inspector, 2 sergeants, 13 constables.

## Section I.—Education and Literacy.

There is one school, Anglo-Vernacular Middle, at Solon, with a school. staff of four masters, and an average attendance of 80 boys.

## Section J.-Medical.

The State also maintains a dispensary at Solon.

Dispensary.



# 8.-JUBBAL STATE GAZETTEER.

PART A.

#### CHAPTER I.—DESCRIPTIVE.

#### Section A.—General.

The State of Jubbal lies on the right bank of the Pabar river CHAP. I, A. stretching up to the high mountains on the north-west, where spring the sources of the Giri, and on the south bordering along the Chor Ridge with Sirmúr. On the east it is bounded by the Ruwin pargana of Keonthal, the small State of Ráwin, the Dehra Dun district, and the Tarhoch State. To the north lies Bashahr. To the west it marches with the State of Balsan and the British tahsíl of Kotkhai.

General.

The geographical situation of Jubbal is between latitudes 30° 46 and 31° 3' North, and longitudes 77° 28' and 77° 54' East, and its area 285 square miles.

The most considerable portion of the State is the valley of the Shallu, a tributary of the Pabar. This portion is nearly separated from the northern part of the State by a mountainous tract, in which lies the Thákurai of Tarhoch.

The altitude of the Jubbal territory varies between 4,000 feet above sea level in the Pabar valley and over 11,000 feet on the Kuper peak.

Mountains.

The mountain system can best be described as a series of ranges radiating from the Kupar peak (11,006 feet) above Deorha. The main ridge, to which Kupar belongs, is a branch of the Simla range, the water-shed between the Sutlej and the Jumna, which leaves it near Baghi and runs south east to Chachpur peak through Kupar and Kanchu (11,358), where the boundaries of Jubbal and Tarhoch meet. Between Kupar and Chachpur various spars are thrown out to the south. A small branch ridge from Kupar runs north-east, and ends at Hátkoti on the Pabar. A higher range starts by going due west from Kupar, forming at first the boundary between Kotkhai and the Punar pargana of Keonthal. At Chumbi peak it turns south and runs in this direction for twenty miles right up to the Chor peak (11,966), being in Jubbal territory from about two miles north of Pattarnálla onwards.

From the Chor two ranges branch, one running due south, and forming the boundary between Jubbal and Sirmúr, with a diversion near Haripur fort, up to Lángra tibba, and the other going east and then south enclosing the basin of the Saini river, a tributary of the Tons. Most of these maintain an elevation of from 8,000 to 9,000 feet and are covered with fine forests.

The only streams of any volume are the Bashkalti, rising below Kupar and flowing north-east past Deorha into the Pabar at Hátkoti, the Shallu, rising on the south side of Kupar peak in Punar, and eventually running into the Tons, being joined by many tributaries on the way, and the Sainj, which springs from the south-east of the Chor and also joins the Tons. Between the junctions of the Shallu and Sainj, the right bank of the Tons itself is in Jubbal.

Fauna.

The larger animals to be found in the State are few. Leopards occasionally visit the villages, a few bears wander in the jungles, and barking deer are common. Kálij pheasants, jungle fewl, chakor and partridges (black and grey) are as numerous as in the neighbouring Hill States.

## Section B.—History.

Rája Ugar Chand.

The ruling family claims descent from Rája Ugar Chand of Sirmúr, who reigned about eight hundred years ago, and whose summer residence was at Saunpur in the north of the present Jubbal State above Hátkoti. Hátkoti is the most notable place of religious sanctity in the Simla Hill States. It has two temples, one, the principal, to Devi, and a smaller one to Shiva. Probably one of the earliest settlements of Brahmans in these hills was made at Hátkoti, and the neighbourhood is full of old buildings, temples and the like. It is said that the deities were established here in small huts (chompras) before Buddhist times, and that the present temples were built by Shankar Cháraj soon after the revival of Hinduism.

The story goes that Rája Ugar Chand had occasion once to leave Saunpur hurriedly for his capital Sirmúr. He placed his Ráni in charge of Bhir Bhát, then the leading Brahman of Hátkoti, promising to release her on his return by making whatever offering Bhir Bhát chose to fix. But the Rája was not to return. One day at Sirmúr an acrobat asserted that his wife, a "tight rope" performer could cross a certain space on a cotton thread seven times. The Rája wagered half his kingdom against the feat. The thread was stretched, and the woman crossed it six times. The Rája's attendants therefore frayed the thread, which gave way on the seventh attempt. The woman received mortal injuries in her fall, and died cursing the Rája. In fulfilment of her imprecation a flood descended upon Sirmúr, and swept away the Rája and his family.

Bir Bhat.

Bhir Bhát thereupon took the Ráni to wife, and made himself master of a considerable tract of country, which properly belonged to the jágrí of the goddess. This comprised the former Sairi State, now the Pandrasau pargana of Bashahr, Dhar, Bahrál, and Panjgáon in Jubbal, and Ráwin, Kakrehr, Batár, Katásu, and

his kingdom.

Sawi Rawin. The Ram gave birth to a son by Ugar Chand, who CHAP. I, B. was named Karam Chand, and subsequently she had two others, Mul Chand and Duni Chand, by Bhir Bhát. On the latter's death these three partitioned the goddess' jagir, Karam Chand obtaining the portion now in Jubbal, Mul Chand Sairi, and Duni Chand the remainder, which formed the nucleus of the Rawin State. Karam Chand founded the present Jubbal dynasty, and Mul Chand and Duni Chand those of Sairi (now extinct) and Rawin.

History. Bir Bhát.

A son of Bhir Bhát by his first wife, who was of his own caste, became the parchit or spiritual guide to the three brothers. His descendants still reside in Hátkoti.

Karam Chand's capital was originally at Saunpur, but he Rana Karam transferred it to Jubbal under the following romantic circumstances. A zamindár of mauza Jontani was one day digging for himself the foundations of a house, and while doing so cut away some job grass (the dub of the plains). Next morning to his amazement he found the grass growing as high as before. Karam Chand heard of the portent, and consulted his Brahman astrologers as to its meaning. They advised him to make the spot the site of his Durbar and this accordingly he did. The place was henceforth known as Jobal or Jubal.

During Karam Chand's reign most of the present State was under the control of petty Chiefs, but their power was broken by his successor Amar Chand. His son, Tarem Chand, succeeded the latter and was in turn succeeded by his son Kirti Chand, who granted lands to his brothers Jala Singh, Ganesha Singh, and Hem Chand for their subsistence in pargana Hazar, and these lands their descendants hold to this day.

Kirti Chand's successor, Bhág Chand, made similar grants to

his brothers Kishen Singh and Gugga Singh. He greatly extended Chand. his domains by conquest, subduing the petty Thákurs of the surrounding country. The Rája of Tehri Garhwal, however, invaded Jubbal and took the Rána prisoner. While in captivity he became the lover of the Rája's daughter, and she became pregnant by him. The girl's mother tried to induce him to marry her secretly, promising to secure his release if he did so. But Bhag Chand refused and ultimately succeeded in escaping to Jubbal. There owing to the hardships undergone in his long confinement, he was

Rána Bhág

The Ráni of Garhwal, whose daughter had committed suicide when deserted by Bhág Chand, was by birth a princess of Sirmúr, and she called upon the Raja of that State to avenge the shameful treatment of her daughter. Accordingly a Sirmur army invaded Jubbal, but failed to seize Bhág Chand before his death, and

not recognised by his subjects until he had displayed his skill in archery at the Bissu fair in Baisakh, and he was then restored to

Sirmúr

History. Sirmur invasion.

CHAP. I. B. Náráin Chand his heir also eluded capture. The Rája of Sirmúr held a great darbar at Bakhrel, the plateau on the borders of Darkoti, Kotkhái, and Jubbal, which he ordered all his feudatories to attend, threatening to invade the territories of those who disobeyed. At this darbar Naráin Chand was arrested and thence sent as a prisoner to Jubbal where he died. Jubbal then became tributary to Sirmúr, but Rúp Chand, son of Naráin Chand, was allowed to succeed. He left the feud with Sirmúr as a legacy to his successors, and his son Tegh Chand made several unsuccessful attacks upon that State. He also waged war with the neighbouring Ránas and Thákurs.

Gur Chand.

His successor Gur Chand, a great builder, founded Deorha, the modern capital of the State, abandoning Jubbal, which fell into ruins, among which only the old temple of Devi still stands.

Hukmi Chand.

During the two ensuing generations the State was managed by its officials, but the succeeding Raja, Hukmi Chand, had a will of his own and raided Bashahr, Garhwal, and Sirmur. The latter State he invaded in person at the head of a large army, defeating the inferior forces of the Sirmur Wazir, Sela. He shortly afterwards killed Sela, captured his wife, and retreated with much plunder on the despatch of a large force by the Rája of Sirmur. Sela' wife was bestowed upon one of his officials, and their descendants became Wazirs of the State.

Parshu Chand

Under his brother and successor Parshu Chand, the Wazírs acquired quasi-independent power. They quarrelled with the Rána of Kot Khái, and commenced to fortify Shargal in the Chur pargana, but this the Rana was able to prevent, and the fort fell into his possession. (1) Disturbances then broke out all over the State. Punar was invaded by the Rána but its people repulsed him and declared their independence, being promised aid by the Ránas of Kot Khái and Kumharsain, who divided its revenue between them for some time.

Mián Mechru.

On Parshu Chand's death Mian Mechru usurped the powers of the Rána, Puran Chand, the son of Parshu Chand, being a minor, and called to his aid the Sirmúr Rája, while the Wazírs invoked the assistance of Bashahr. Between these forces a sanguinary contest ensued, but Mechru could not feed the Sirmur troops, and so they withdrew. The Wazirs in consequence established their power, and Mechru died soon afterwards.

Puran Chand.

The Gurkhas then overran the country. Puran Chand, the Rána, on coming of age was not strong enough to oust them. He appointed a new Wazir, Nand Ram of Barár pargana, whose influence over him was complete, and anarchy prevailed in the

<sup>(1)</sup> Its ruins are still to be seen and the affair forms the subject of one of the songs of the Simla hills.

On the expulsion of the Gurkhas by the British the territory CHAP. I, B. of Jubbal was confirmed to Puran Chand and his heirs by sanad, dated 18th November 1815. The Rana, however, proved quite Abdication of incapable of managing the hereditary Wazirs. The condition of Puran Chand. the State became critical, and the British Government interfered. Puran Chand abdicated in favour of the British Government, who appointed a Tahsíldár to administer the State. The Rána was given an annual allowance of Rs. 4,400. Shortly afterwards he repented of his action and asked to be reinstated, protesting that the British administration was corrupt. After lengthy correspondence it was resolved in 1840 to restore the State to the Rána, but he died before effect could be given to the order.

His heir, Karam Chand, being a minor, the State continued to Karam Chand. be administered by the British Government till 1854, when the Rána was given his full powers. Karam Chand's reign was one of harsh suppression. There is no doubt that the condition of the State required such treatment. All upon whom suspicion of disaffection fell were banished. Nand Ram, Wazír, and his relatives had to fly the State. His family is now scattered throughout the neighbouring States. The hereditary Wazirs soon followed. The ramindars of Shash Sho pargana, instigated by the banished officials. came in a body to Simla to complain. The subsequent investigations only consolidated the Rana's power, who now began to oppress as well as suppress. He levied begar out of all reason, and thrice squeezed his subjects for their money, till his action brought him into conflict with the British Government.

He had a passion for collecting gew-gaws, and surrounded himself with a profusion of fine trappings. His daughter's marriage with the Chief of Nadaon was celebrated with lavish pomp. He died in 1877 at Chaupal.

Padam Chand succeeded his father, the younger son, Ghambir Padam Chand. Chand, getting a jágír of Rs. 2,000 per annum. Padam Chand's rule was a contrast to his father's. During his minority affairs lay in the hands of a council, who, on his attaining his majority, were succeeded by Wazir Bhagwan Das, of the Jhaik family of hereditary Wazírs. The Wazír's rule was unpopular, but the Rána did not interfere, content so long as he could raise money to spend on charity which was his passion. His religious life and lavish almsgiving brought him a widespread fame, but left his State impoverished. His reign is remarkable for the first regular Settlement of the State carried out in a creditable manner by his Wazir. It was of course unpopular, but proved a success. At the same time roads and bridges were constructed, and fine buildings endowed, but at the expenses of the State forests.

The dispute over the temple and lands of Hátkoti became acute in 1886, and was not settled till 1899, when the Superintendent declared them to be the joint property of Bashahr, Jubbal, and Ráwin.

Hátkoti

CHAP. I, B. History.

In 1896 the small States of Rawin and Dhadi were declared by Government to be dependent on Jubbal to the extent of Rawin and presenting a formal nazar every year. In other respects their Thákurs were made independent Chiefs. The question regarding their status was a vexed one, and took several years to decide.

Death of Padam Chand.

In 1898 Padam Chand died. His son Gyán Chand was a minor, and Bhagwan Das continued to rule the State. He was opposed obstinately by the Ráni and Ghambir Chand, who went so far as to attempt the Wazír's life. After enquiries by the Superintendent Ghambir Chand was given permission to retire to his jágír, but refused and took refuge in Kapurthala. There he betrothed his daughter to the Tikka of Kapurthala, and was in consequence outcasted by his family.

Gyán Chand.

Rána Gyán Chand and his brothers have studied at the Chiefs' College in Lahore. The Rána, who was formally installed in 1899, was born in 1887. Wazír Bhagwán Dás died in 1902, and Mián Durga Singh, an experienced manager appointed by the British Government, administers the State. The Rana exercises 1st class powers Civil and Criminal and manages the Treasury. is married to two daughters of the Raja of Kherigarh in Oudh. His sisters are married to the Raja of Keonthal. The State is now in a prosperous condition.

Relations between Jubbal and Birműr.

The history of the State as here given is based on information supplied by the Jubbal authorities. According to the Sirmur account the Chief, who perished in the flood, was Madan Singh, not Ugar Singh, and the descent of the Jubbal Ránas from him is not admitted.

It is clear that Jubbal was a fief of Sirmúr prior to the 13th century. In Sirmúr it is said that Jubbal became independent then, but was subdued by Rája Jagat Parkásh, who reigned 1366 to 1382 A.D. It is also alleged that in Sambat 1888 Rána Puran Chand of Jubbal executed a formal deed admitting the suzerainty of Sirmúr. A copy of such a deed exists at Sirmúr, but its authenticity is of course denied by Jubbal, and appears very doubtful.

Mr. Fraser's account of Jubbal at the time of the Gurkha war.

Mr. Fraser in his "Himálá Mountains" says that previous to the Gurkha war Jubbal was nearly always tributary to one or other of its more powerful neighbours, usually to Sirmúr, but sometimes to Bashahr or Garhwal. Mr. Fraser describes Rana Padam Chand as a thin sickly looking young man. The man of power and influence in the State at that time was the Wazir Dángi, and second to him another ahlkár called Premu. Dángi was allowed by the Gurkhas to retain his position and he collected revenue for them. When the British advanced into the hills, they found Dángi the person to treat with, and also discovered that he was extremely slippery. He did not finally declare for

the British until the Gurkha garrison of Chaupal fort capitulated CHAP. I, C. on the 3rd March 1815 to a small force detailed from the army Population. operating in Sirmúr to reconnoitre the upper country. Dángi is Mr. Fraser's described by Mr. Fraser as possessing considerable talents, and account of a large share of the cunning considered requisite in those days time of the for a successful career in Hill States politics.

Gurkha war.

After the reduction of Chaupál Dángi joined the Bashahr Wazirs in besieging Raiengarb, and Mr. Fraser met him near that place. He found him a fine large stout man dressed in Hindustáni fashion, and accompanied by a large military attendance, in complete contrast with his master, who had a few illdressed attendants as little imposing as himself.

According to Mr. Fraser the people of Jubbal were friendly to the British cause from the very first, and would have given more assistance than they did had Dángi permitted them.

# Section C.—Population.

The population of the State in 1901 was 21,172. This is an increase of 2,235 since 1881 but a decrease since the census of 1891 when the population was 21,431.

General,

The present density of population in the State, if the whole area be taken, is 74.3 per square mile.

Kanets form the majority of the population. They are divided into various classes and are all agriculturists.

Tribes and Kanets.

Another agricultural caste is the Brahman. A large portion of the culturable area of the State is in the possession of its members. Some sects of the Brahmans do not touch the plough themselves. Most Brahmans derive an independent income from their religious functions.

Brahman,

The Rájpúts, as elsewhere in the hills, fall into an upper and a lower class. The former do not themselves plough their fields. Their women are pardah, and their customs regarding widow remarriage, etc., are strict and orthodox. The latter work in their fields and, broadly speaking, differ little from the better classes of Kanets in their mode of life. They are called halbahu or ploughing Rájpúts. Rájpúts of the first class do not intermarry with the second, and members of the latter are not allowed to touch food prepared for those of the first class. It is said that after two or three generations most higher class Rájpúts deteriorate to second class.

Rájpúts.

Turís are also agriculturists, but their distinctive occupation is music. Thus they are usually to be found at a village, which has a temple, or at the seat of the Chief.

Turis.

PART A.

Population.

Badbais are carpenters by caste and usually agriculturists as well by occupation.

Badhaís. Kolis.

The majority of Kolis in the State own land. They are the usual tenants, when such are required, e.g., by a jágírdár or a temple. Their service is their only rent. It is the common custom for a Koli to borrow Rs. 40 or Rs. 50 from a land-owner, and serve his creditor in lieu of paying interest. He receives from his creditor food and clothing, and is bound to serve until the debt is discharged. In defaul the must pay damages at the rate of four annas a day. The dates for repayment of such advances are 1st Magh and 1st Sawan.

Rehrs.

Rehrs are the herdsmen and often the cobblers of the village. The Lohárs, Sonárs and Núis require no special mention.

Muhammadans. There are only a few Muhammadans in the State. These are the descendants of Shaikhs from Rupar and Kharar, who used to visit the State for purposes of trade previous to the Gurkha invasion, and ultimately settled there. They are intelligent and industrious. Isolated as they are from their co-religionists, they have relaxed many of their distinctive rules and they often take part in Hindu religious festivals.

Leading families.
Religion.
The cult of Sri Gul.

There are no leading families worthy of special note.

A general description of the religion of the Simla Hills will be found in the District and Bashahr Gazetteers. One of the most interesting of the various cults is that of Sri Gul, whose headquarters temple is on the Chor mountain. This temple and the peak of the Chor have by a recent decision been brought into Sirmúr territory, but they were for a long time considered to belong to Jubbal.

The cult of Sri Gul is pre-eminent in the southern part of Jubbal, where he is usually called Bijat, or Biju, and he is worshipped under this name all over the Simla hills. Bijat is the god of thunderstorms, and the Bissu fair held in the month of Baisákh is in his honour. He also has a female variant called Bijai, who is the patron goddess of parts of Kotkhai and Sirmúr and elsewhere. The following account of the legend of Sri Gul, as current in Jubbal, was contributed to the Indian Antiquary by Mr. H. A. Rose, i.c.s.

STORY OF SEI GUL, DEOTA OF CHURI DHAR IN JUBBAL.

In the Jubbal State, which lies to the north and east of the Chaur Peak, a variant of the Sri Gul legend is current. This variant is of special interest, and it appears worth recording in full:—

In the Dwapar Yuga Krishna manifested himself, and, after killing the rákshasás, disappeared. Some of them, however, begged for pardon, and so Krishna forgave them and bade them dwell in the northern hills,

without molesting god or man. This order they all obeyed, except one CHAP. I, C. who dwelt at Chawkhat, some seven miles north of Churi Dhar. In the beginning of the present age, the Kali Yuga, he harassed both men and cattle, while another demon, Neshira, also plundered the subjects of Bhokrú (1) chief of Shadga, in the State of Sirmur. The former asur also raided the States of Jubbal, Taroch, Balsan, Theog, Ghond, &c. The people of these places invoked divine protection, while Bhokrú himself was compelled to flee to Kasmir and boing without heirs, he made over his kingdom to his minister Devi Rám. For twelve years Bhokrú and his queen devoted themselves to religious meditation, and then, directed by a celestial voice, they returned home and performed the ashwamedha, or great horse-sacrifice. The voice also promised Bhokrú two sons, who should extirpate the demons, the elder becoming as mighty as Siva, and the younger like Chandeshwar and saving all men from suffering. Ten months after their return, Bhokrú's queen gave birth to a son, who was named Srí Gul. I'wo years later Chandeshwar (2) was born. When the boys were aged 12 and 91 respectively, the Raja resolved to spend the evening of his life in pilgrimage and went to Hardwar. On his way back he fell sick and died, his queen succumbing to her grief, at his loss, three days later. Srí Gul proceeded to Hardwar to perform his father's funeral rites and crossed the Churi Dhar. the lofty ranges of which made a great impression on his mind, so much so that he resolved to make over his kingdom to his younger brother and take up his abode on the peak. On his return journey he found a man worshipping on the hill, and learnt from him that Siva, whose dwelling it was, had directed him to do so. Hearing this, Sri Gul begged Chuhrú, for this was the name of Siva's devotee, to wait his return, as he too intended to live there. He then went to Shadga and would have made over his kingdom to Chandeshwar, but for the remonstrances of his minister, who advised him to only give his brother Nahúla village, i.e., only a part of his king-dom and not the whole, because if he did so his subjects would certainly revolt. To this Sri Gul assented, making Devi Ram regent of Shadga during his own absence.

Sri Gul then set out for Delhi, where he arrived and put up at a Bhábra's shop. The city was then under Muhammadan rule, and once when Srí Gul went to bathe in the Jamná, a butcher passed by driving a cow to slaughter. Srí Gul remonstrated with the man but in vain, and so he cut him in two. The emperor sent to arrest him, but Srí Gul killed all the soldiers sent to take him, and at length the emperor himself went to see a man of such daring. When the emperor saw him he kissed his feet and promised never again to kill a cow in the presence of a Hindu. So Sri Gul forgave him. He was about to return to the shop when he heard from Chuhrú that a demon was about to pollute the Chúr Peak, so that it could not become the abode of a god. Sri Gul thereupon created a horse, named Shánalwí, and, mounted on it, set out for Chúri Chaudharí. In the evening he reached Búria, near Jagadhrí, next day at noon Sirmúr, and in the evening Shadga, his capital. On the following day he arrived at his destination by way of Bhil-Khari, where he whetted his sword on a rock which still bears the marks. Thence he rode through Bhairog in Jubbal. and halting at Kálábágh, a place north of Chúri Choti, he took some grain of rice, and, reciting incantations threw them on the horse's back, thereby turning it into a stone, which to this day stands on the spot. Srf Gul then went out to Churi Choti and there he heard of the demon's doings. Next morning the demon came with a cow's tail in his hand to pollute the Peak,

(2) The Chandesar of the Sirmur variant.

<sup>(1)</sup> The Bhakaru of the Sirmur version. Shadga and Shaya would appear to be one and the same place.

CHAP. I, C. but Chuhrú saw him and told Srí Gul, who killed him on the spot with a stone. The stone fell in an erect position, so the place is called Auripotli (1) to this day. It lies eight miles from the Chur Peak. After the demon had been killed, the remainder of his army advanced from Chawkhat, to attack Srí Gul, but he destroyed them all. Then he told Chuhrú to choose a place for both of them to live in, and he chose a spot between Chúrí Chotí and Kálábágh. Srí Gul then sent for Déví Rám and his (the minister's) two sons from Shadga, and divided his kingdom among them, thus :-To Déví Ram he gave, i.e., assigned, the State with the village of Karli (3): to the elder son Rabbú he gave Jorná, the pargana of Bháhal, Jalkholi in Jubbal State, Balsan, Theog, Ghond and Ratesh States, and pargana Pajhota in Sirmur: and to Chinu, the younger son, he allotted Saráhan, with the following parganas: Hamil, Chhatta, Chandlog, Chándna, Satotha, Panotra Néwal, Shák, Chájnú, Bargaon, Sunthá, in Jubbal State, and Taroch, with Ladá and Kangra, in the Sirmúr State, as far as that part of Jaunsar which is now British territory. Déví Rám and his two sons built a temple to Srí Gul between Choti Chúrí and Kálábágh, which is still in existence, and the younger brother also built a  $b\acute{a}ol\acute{\iota}$  which held no water until Sr $\acute{\iota}$  Gul filled it. When the three new rulers had finished building their raj-dhanis, (3) Sri Gul sent for them and bade them govern their territories well, and he made the people swear allegiance to them. On Devi Ram's death, his third son, by his second wife, succeeded to his State. Sri Gul bade the three rulers instal, when he should have disappeared, an image of himself in the temple at each of their capitals, and side by side with them to erect smaller temples to Chuhrú. He also directed that their descendants should take with them his image wherever they went and to whatever State they might found, and there instal it in a temple. With these instructions he dismissed the ministers and their subjects. After a reign of 150 years, Srí Gul disappeared with Chuhrú, who became known as Chuhrú Bir, while Srí Gul was called Srí Gul Deota.

> Two centuries later, when the descendants of Rabbú and Chhínú had greatly multiplied, those of them who held Jorná migrated to Mánal in the Bharmaur ilaqa, where they built a temple for Srí Gul's image. The Rájá of Sirmur assigned half the land of the pargana for its maintenance. Some of Chhinu's descendants settled in Deona, a village in Sirmur, where they, too, built a temple.

> According to this quasi-historical legend Sri Gul was a king, who was, we may conjecture, supplanted in his kingdom by his chief minister's family. This minister's sons divided the kingdom into three parts, each of them ruling one part-precisely what happened about a century ago in the State of Bashahr. The old capitals of Jorna (4) Sarahan (5) (in Jubbal State), and Shadga (apparently in Sirmur) are, with Deona, to this day the centres at which the grain collected on behalf of the god is stored. A path (6) is collected from every house.

(2) Should probably read: 'To Dévi Ram he assigned his own State of Shadga, with the addition of Karli; to Rabbù Jornà, as his capital, with Bháhal, etc.; and to Chhínú, Saráhan as his capital, with, etc.

(3) Royal residence or capital.

<sup>(1)</sup> Auri means an erect stone: potli, the hide of a cow or buffalo. It is also said that the cow's hide, which the demon had in his hand, as well as the stone which Sri Gul threw at him, are still to be seen on the spot.

<sup>(4)</sup> The god in Jorná is called Govánu, from gon, 'sky,' in the Pahárí dialect. He has one eye turned towards the sky, and hence is so named.

(5) The god in Saráhan is called Bijat.

<sup>(</sup>e) The patha is a basket-like measure made of iron or brass and holding some two sers of grain.

Every year the descendants of Rabbú and Chhinú who settled in CHAP. I.C. Sirmur, take the god's image from Saráhan or Jorná in Jubbal to their own villages, in which temples have been built to him. Some 50 kárdárs Population. (officials) and begáris (corvée labourers) accompany the god, and each house offers him Re. 1 and a patha of grain, but if any one desires to offer a gold coin he must give the kárdárs, musicians, and pujáris Rs. 6, Rs. 12, or even Rs. 25. Anyone who refuses to make a dhiankra or offering will, it is believed, meet with ill-luck.

Like many other gods in the hills, Sri Gul exercises civil and criminal jurisdiction. Anyone doing wrong in his capital has to take the god to Hardwar, or, for a petty offence, pay him a gold coin. Oaths also are taken on the god's image at Saráhan and Jorná, in cases in which enquiry has failed to elicit the truth, by parties to cases in the States of Jubbal, Balsan, Taroch, and Sirmur. The god reserves judgment for three or six months, during which period the party who is in the wrong is punished by some calamity.

On the above described or on a subsequent occasion, when the Chor temple was attacked by demons, Sri Gul or his patron Shiva is supposed to have descended on the intruders in the form of lightning. Hence the name Bijat.

The principal temple at the capital Deorha is that of Mahasu. The cult of Mahasu is also apparently a derivative of Shivism, the name being probably a corruption of Maha Siva. Mahásu is extensively worshipped in the Pabar valley and in Garhwal.

The Hatkoti temples have been described already, and it has been noticed that in 1899 it was decided that the temples and the land attached to them belong jointly to the States of Bashahr, Jubbal, and Ráwin.

Giri Ganga.

Mahasu.

Hátkoti.

Ráná Padam Chand built and endowed three temples at Giri Ganga, a picturesque spot below the Kupar peak, and not far from the source of the Giri, which here runs a tiny brook through a grassy glade in the middle of the forest. The temples stand round s masonry tank, and contain images of Jodhpur marble. One is to Gangá, one to Shiva, and the third to Lakshmi Naráin. stone's throw above them, and overlooking them from a knoll is an ancient temple of Káli Devi.

Superstition is as rife in this as in other States. Leprosy is superstitions. supposed to be caused by the curses of a deceased ancestor, to whom proper burial rites were not accorded. Generally speaking, all diseases are attributed to the wrath of some deota, and it is believed that the use of medicine only serves to further infuriate Hence medicines are not in much favour.

Ploughing is forbidden on Sankránt, Máwas, Janam Ashtami and Shivrátri. It is a sign of famine if it does not rain on the 4th Chet and 4th Baisákh, if it is not sunny and bright on 2nd and 8th Jeth and 9th Hár, or if it does not rain very heavily on 8th Sawan and 8th of Bhádon. On these latter days every star, seen in the sky means a loss of a thousand maunds in the next harvest.

Agricultural superstitions.

CHAP. I, C.

Population.

Witches.

Belief in witchcraft is rife. In former days if a woman was adjudged to be a witch  $(d\hat{a}kan)$  she was banished from the State. Only a Bráhman can tell whether a woman is a  $d\hat{a}kan$  or not, and he judges by marks on her face. There is, or rather was, another popular way of detecting a  $d\hat{a}kan$ , by tying up the hands and feet of the suspected woman and throwing her into a pond. If she floated she was proved to be a  $d\hat{a}kan$ .

Food.

The inhabitants of the higher and colder villages use more meat and spirituous liquor than those of lower altitudes. In summer they live on sattu of maize flour, and buttermilk (chháchh), and in winter on bread, pulse (dál) and meat. Apricot oil, and oil made from the seeds of the bhekal, a small bush with black berries, are often used instead of ghi. The food of the poorer classes consists of bread made from the flour of koda, barley, or báthu washed down with buttermilk or eaten with boiled sarson leaves, kachálu, pumpkins, or potatoes. Sometimes kangni and china are boiled with buttermilk; often koda or báthu flour, instead of being baked, is boiled to the consistency of a thin paste, flavoured with salt and then drunk.

Meals. Famine. Food is taken usually three times a day, and by some four times a day. In times of famine people fall back upon wild products of the jungle, particularly those of the khanaur (horse chesnut) and ban (oak) trees. These are dried in the sun, skinned, and ground into flour. The flour is washed thoroughly in running water until water coming from it is no longer coloured. Then it is dried and ground again after which it is ready for use.

Oil-cake made from apricot kernels, báthu chaff, roots of various kinds, the dried rind of wild pear and peach, etc., are also eaten in times of scarcity. They are usually prepared by being boiled with a little flour.

Houses in the colder villages are usually of three stories. The first storey is used for the cattle. The second for storing grain, and the third by the family. Lower in the valleys the houses are of one or two stories. The menials have their houses at a short distance from the main abadi.

Amusements and festivals.

A local form of revel once popular was the fishing fair. The inhabitants of one pargana would invite those of another pargana, and the scene would be on the banks of some torrent or stream. Proceedings took the form of a game in which the entertaining community had to throw into the water a substance having a poisonous effect on the fish, while their guests with reciprocated abuse tried to stop them. Ultimately the poison, of which several maunds had been collected beforehand, was all thrown in, and the poisoned fish divided between hosts and guests. A night of merry making and feasting succeeded. The practice has now

[PART A.

been forbidden by the State owing to the useless destruction of fish CHAP. I. C. life, which it involved, and because it also afforded opportunities population. for an illicit use of the poison meant for the fish. A common form of poison used was the bark of a walnut tree ground fine.

Amusements and festivals,

Fairs are held in honour of all the principal deotas in the month of Baisákh. The three most notable are those of Saráhan, Kupai in pargana Cheta, and Shila Badlaog on the Balsan boundary.

Religious

The Bissu fair on the Sankrant of Baisakh is as popular and frequented here as in the neighbouring States. A distinctive feature of the fair is the archery game (thoda ka khel) which has already been described in the Simla District and Sirmúr State Gazetteers.

The two Naurátras are celebrated with some show of ceremony at Hátkoti, and pilgrims gather for these from far and near.

## CHAPTER II-ECONOMIC.

Section A.—Agriculture, including Irrigation.

CHAP. II.A

According to the revenue returns the total area of the State Agriculture is 182,124 acres or 284.5 square miles. In the Settlement year 18,044 acres or 10 per cent. of the total area were cultivated, 65,738 acres or 36 per cent. were under forest, and 98,342 acres or 54 per cent. were uncultivated waste land. Out of the latter 25 per cent. was culturable, 20 per cent. was not available for cultivation, and 55 per cent. was ghásni (grazing land). Out of the cultivated land, 2,706 acres or 15 per cent. was irrigated by kuls, 16,928 acres were cultivated by the owners, while the tenants occupied 1,116 acres. The figures according to present statistics are 15,946 acres and 1,112 acres of the total cultivated area.

> Rájpúts had 939 acres, Kanets 12,180 acres and other castes 3,939 acres. The pressure on cultivated land is 1.3 persons per acre.

Boils,

Soil varies according to altitude. Generally speaking, there are three main varieties: newal, majithi, and parbat. Newal is that of the warm low-lying villages; majithi that of lands higher up the slopes, and parbat that of the hill tops.

A field ought to slope upwards from the hillside to its outer edge, to prevent the manure from being washed away. Land lying in a sunny open place beneath gradual slopes is called porala, and that shut in and shaded by sheer hillsides is called shila. Both words are of common occurrence in the place names of these hills.

Classification of soils.

For assessment purposes soils are classified as kidr, kuláhu, bákhal and karáli each species being subdivided into two qualities.

Kidr and kuldhu first class is irrigated land which gets plenty of sun and water and is manured every year.

Kiár and kuláhu second class gets less water and sun, and little, if any, manure.

The difference between kiár and kuláhu is that the water for the latter is led some distance from the stream, which supplies it, in a kul or channel, the upkeep of which often demands much time and labour, whereas kiár land is on the banks of the stream from which it is watered, and the water is only led a short distance.

Bikhal first class is unirrigated land near the village, which is heavily manured and yields two crops annually.

Bakhal second class is less manured, and yields three crops in two years.

PART A.

Karáli first class is situated between the forest line and the CHAP. II.A. grazing grounds, and yields one crop a year.

Agriculture

Karáli second class is either land high up on the hills at an altitude of eight or nine thousand feet, or land at a distance from the village and overshadowed by trees. In either case it is cropped once in every two or three years.

The sowing time for the Kharif or autumn harvest is from April to August, and for the Rabi from October to December.

Sowing and harvest times.

The higher up the village the earlier the sowing and the later the harvest. In some villages thespring crop is reaped as late as August and the autumn crop in May.

Land is ploughed two or three times and then the clod crusher (mar) is applied. Every field has little ditches for carrying off and weeding. surplus water. All crops except wheat and barley are weeded three times. It is a common practice to leave a field fallow-for a harvest. A fallow is called basta. It does not appear that there is any fixed rotation of fallows.

Ploughing

Fields are manured in March and April with the winter accumulation of manure. In the summer loppings of trees, usually blue pine, are spread on the fields as a fertiliser.

Manure.

In the high lands the principal Kharif crops are koda (eleusyne corocana), báthu (amaranth), china (panicum miliacum), phápra (fagopyrum esculentum), and potatoes, and the principal Rabi crops wheat and barley. In the lower lying villages there is more variety, and in addition to the above, rice, bharat (cajanus bicolor), mash (phaseolus radiatus), kangni (pennisetum Italicum), kachalu (edible arum), and maize are grown in the Kharif, and poppy and masar (lentils) in the Rabi.

Principal

In some of the warmest villages a little sugarcane and cotton and cotton. Sugarcane is grown in the Kharif, and gram and rapeseed in the Rabi.

Maize has only recently been introduced in Jubbal and its Maize. cultivation is increasingly popular.

Bharat, másh, or kangni are generally sown in the same field Mixed crops. as koda, rice, or báthu in the proportion of one-tenth of the principal crop. The mixture is called chira or barra.

Spices and vegetables are grown in small quantities.

Spices and vegetables.

The cultivated area has decreased since the Settlement of Wazir Bhagwan Das. This is accounted for by the abandonment area. of 1,697 acres, which were surrounded by demarcated forests. the same time 711 acres were newly broken to cultivation elsewhere. the nett result being a decrease of 986 acres.

Decrease of

Rents,
Wages and
Prices.
State loans,

There is no particular system of takkávi advances. The State lends money for the purchase of cattle at 12 per cent., and new settlers are encouraged by the grant of loans to be repaid in instalments.

Moneylending. Wealthy agriculturists do most of the money-lending in the State. The loan is usually in grain, and the interest twenty-five per cent. of its value yearly. In such loans a full year's interest is charged, if repayment is made after a new year has commenced to run.

Value of land.

Land is comparatively valuable in Barár pargana, the average sale rate being Rs. 54, and mortgage rate Rs. 49 an acre. The rates in Chaupál are only half of these. Mortgagees are usually agriculturists.

Cattle and sheep.

Cattle are of the ordinary hill breed, but are of an excellent stamp. Sheep are clipped twice a year and the two fleeces average three quarters of a seer in weight. Goats are clipped once, and the average fleece weighs half a seer. Pattu cloth and gudmas or blankets, called here dhabli, are made out of sheep's wool. There is, as a rule, ample grazing and fodder for all stock.

Cattle diseases.

Mali (rinderpest) and khurpa (foot and mouth disease) are the most common affections of cattle. But the most fatal is phutki which kills the animal within four or five hours. The only two remedies for this disease are said to be (1) branding on the head, breast or thigh, (2) cutting off one ear.

Irrigation.

The total irrigated area is 2,706 acres or 15 per cent. of the total cultivated area. Irrigation is by kuls, or small channels, which are constructed by the zamindars themselves. Distribution of water is managed by a pancháyat of the zamindars concerned. The crops usually irrigated are rice, wheat, barley, maize, koda, and báthu.

Tenancies.

Thirty-three per cent. of the cultivated area is held by tenants, of which 6 per cent. is held by occupancy tenants and 27 per cent. by tenants-at-will.

# Section B.—Rents, Wages and Prices.

Rent.

Rent is generally paid in kind, and the usual rate is half the produce, after deduction of 12 per cent. for the village menial's share. Only the grain is divided, the straw being considered of no account. Five per cent. of the cultivated area is held by tenants paying cash rents. The average rate per bigha has been calculated at the Settlement now in process to be Rs. 0-11-8, including begar and contributions on the occasions of marriages and death.

Tenants usually render service of some kind in addition to CHAP. II, C. their rent. Occupancy tenants serve their landlords at harvest, and Forests. on the occasions of marriages and funerals. Tenants-at-will work for their landlords on various other occasions as well, and sometimes contribute to their marriage and funeral expenses. Some tenancies are held on the condition of service in lieu of rent. In these cases the tenant works for his landlord every day.

A baggage coolie's wage is four annas per stage of ten or Coolies' wages. twelve miles. Labourers engaged in sawing sleepers in the forests earn from four to twelve annas a day.

Turns or musicians receive from two to four seers of grain Túris. from every house at harvest. They also receive extra presents at marriages and funerals.

Badháis and Lohárs receive from six to twelve seers at harvest from each of their customers in consideration of their supplying all necessary agricultural implements. Lohárs serve as barbers when required.

The daily wage paid to a day labourer, usually a Koli, is called chák, and consists of as much bread with vegetables, dál, or ers. ghi, as will make a meal for three men.

Rehrs are few in number. They herd their employers' cattle for one lump of bread a day, and are often given possession of a small plot of land from the shamilat or from the holding of their employer. They are also the village cobblers, for which service they receive the skins of half the cattle which die in the village.

Nais are generally paid for their services when rendered, and Néis. receive a fixed fee at marriages and funerals.

## Section C.—Forests.

Among the Hill States Jubbal holds the premier place both in Forests. the extent and value of its forests and the condition of their The demarcated forests have a wooded area of management. 56,730 acres of which 30,750 acres contain deodar, the remainder being stocked with pine, fir, oak and other inferior species. The growth of deodar in this State is excellent, and the forests are the finest in the Division. The working plan was drawn up in the years 1900-02. The annual fellings consist of 2,200 mature deodar trees, and a varying number of blue pine. The trees are felled by the State Forest Department, exported in the form of railway sleepers and other scantlings to the plains, and there sold. The nett revenue obtained by the State amounts to over a lakh of rupees per annum. The forests are in charge of an Extra Assistant Conservator of Forests deputed from the Punjab, who works under the orders of the Divisional Forest Officer.

Machines.

Herdemen.

JUBBAL STATE.]

CHAP. II,G.

# Section D.-Mines and Mineral Resources.

Means of Communication. There are some iron mines in the State, but they are not worked extensively. The ore is crushed and smelted in a receptacle known as a kundi. The average earning of a worker is about eight annas a day, but owing to low profits the industry is now all but extinct.

Mines and minerals.

# Section E.—Arts and Manufactures.

Manufactures. The hill shoes (chingar) with leather soles and woollen tops made in Jubbal are said to be more durable, if not so neat as those made in Kotkhái. Earthern pitchers and other vessels are made at Shapra in Chaupál tahsil.

Pattu cloth and gudmas are also made, but they are much inferior to those of Kulu and Bashahr. The State was once noted for the manufacture of a coarse cotton cloth, called apkatri, which was exported, but this industry too has much decayed. Jubbal has some reputation for its wood and stone carving, for pen-cases (kalamdán) made of wood, and for its metal work in the shape of trumpets (narsingha), drums (dhol), hukkas, etc.

# Section F. - Commerce and Trade.

Commerce and Trade.

From early times Muhammadan merchants of Rupar and Rahon took opium and iron from Jubbal in exchange for cloth. After 1815 the inhabitants of this and other States used to trade in opium with Pehowa in Ambala District, but this traffic has now ceased. The present merchants are usually Kangra men. Nowadays there is a brisk export of timber, mostly in the shape of sleepers which are floated down to Jagadhri.

# Section G.-Means of Communication.

Communica-

There are no metalled roads in this State. Those passable by horses and mules are:—

- (1) The upper Simla-Chakráta road from Sainj in Theog to Chaupál and Peóntra vid Pattarnála in Balsan.
- (2) The lower Simla-Chakráta road from Fagu to Chaupál and Peóntra viâ Digthali in Keonthal and Saráhan.
- (3) The Sainj-Hátkóti road passing through Kotkhái, Darkoti, and the head-quarters of the State.
- (4) A cross road from Chaupal to Deorha.

[PART A.

There are stages at regular intervals on all these roads, where CHAP. II.G. coolies are supplied by the mate or lambardár, and a banid's shop is attached to each stage. Grass, fuel, eggs, and milk, are provided communicatly the State officials on twenty-four hours' notice.

The only rest-house for Europeans in the State is at Deorha, the capital. It has three good rooms and is well furnished and carefully kept up.

There are post offices at Deorha and Chaupál, and a post Postal. goes daily between Chaupál and Mashobra,  $vi\hat{a}$  Deorha.



# CHAPTER III.-ADMINISTRATIVE.

## Section A.-Administrative Divisions.

CHAP.
III, A.
Administrative
Divisions.
General.

The State is administered by a Manager, Mián Durga Singh, appointed by the British Government. He has full powers. There is a Naib Tahsíldár at Chaupál with 3rd class powers. The Ráná at present exercises 1st class criminal and civil powers. The rest of the administration is entirely in the hands of the Manager.

Hereditary wazirs and mahtas. The State is one of those who has borne for long the incubus of hereditary Wazírs. There were formerly four families of hereditary ahlkárs. Two of these supplied máhtas, and two Wazírs. When the pargana of Barár was transferred from Darkoti to Jubbal the Ráná appointed the two men, who had been most influential in the transfer, to be máhtas. Later on a wise man from Biláspur rose to authority in the State, was appointed a Wazír and given the village Gudha in jágír. His descendants were known as Gudahu. The second wazírship was bestowed on a man of Jhálri whose descendants were spoken of as Jhaik.

The wazírs ousted the máhtas, and the State was divided into two wizárats, one under each family. For years their mutual jealousy was the cause of anarchy and misrule in Jubbal, the Ráná being little more than a puppet in the hands of first one and then the other wazír, or at best a buffer between their parties. Ráná Karm Chand swept the wazírs and their relatives from the State, as has been already described, and appointed thánadárs in their places. Ráná Padam Chand in 1880 appointed Bhagwán Dás of the Jhaik family to be his wazír; he was the last of the Jhaik wazírs, and possibly the most eminent. Dángi, the wazír during the Gurkha war, was also of this family.

# Section B.—Civil and Criminal Justice.

Wazir Bhagwan Das. Bhagwán Dás divided the whole State into three tahsíls (Barár, Chaupál, and Malat) each under a Naib Tahsíldár having the powers of a 3rd class magistrate. Appeals from these Naib Tahsíldárs were made to Wazír Bhagwán Dás. Wazír Bhagwán Dás remained as Manager of the State after the death of Ráná Padam Chand. He died in 1902, and the British Government deputed Mián Durga Singh as Manager of the State. He did away with the division into tahsíls, the only relic of which is the sub-tahsíl at Chaupál.

Till comparatively recent years the Criminal and Civil Courts were simply the treasuries of the wazirs and Ráná. The side which paid the largest nazarána to the judge was invariably successful. If money lacked, recourse was had to ordeal, of which there were two forms garm dib and thanda dib. In the former the swearer had to pick out a coin from a pan of boiling oil, and ministration if his hand was burnt he was regarded as a liar and heavily fined. In the thanda dib two balls of flour one containing gold and the other silver were put into a jar of water, and a boy was called in and made to give one to each par in the case. The one, who received the silver, was held to be in the right. On the decision of a case the wazir took ten per cent. on the amount decreed for himself, and the Ráná and the members of his family and various other officials all got their nazarána, with the result that the decree-holder cleared very little, if anything.

CHAP. III. B.

Civil and Criminal Justice.

Ancient adof justice.

The thál or darchi of the Ráná was the only constitutional support, which his subjects derived from him. If one man wished to prevent another from doing something, he would say, "The thál of the Ráná be on you if you do this." The other could not then do the thing without going to the Ráná and getting him to remove the that. The fee for this process was one rupee.

Thal.

There are now three courts in the State. The Rana is a magistrate and munsif of the 1st class. The Naib Tahsildar, Chaupal, is a magistrate of the 3rd class and a munsif of the 2nd class. The Manager has full powers, civil and criminal, both original and appellate. Appeals from the other two courts lie to him. Procedure is regulated by the Indian Penal Code and the Criminal and Civil Procedure Codes, but special regulations are in force regarding various moral and religious offences.

Present arrangements

#### Some of these are:—

- (1) Abduction of a man's wife without paying him rit or other compensation.
- (2) Disregard of the religious observances of a god.
- (3) Disobedience to the orders of a pancháyat duly assembled to decide a matter pertaining to religion.
- (4) Refusal by a zamindár of a jágir village to pay customary dues at births, marriages, and deaths in his jágirdár's family.
- (5) Decision or settlement of disputes, which only the Ráná could properly deal with.
- (6) Neglect to shave the head on the death of a Chief.
- (7) Inciting other persons to neglect the rites due to a god.

ëHA₹. III, C.

Land Revenue.

- (8) Adoption of a son without the permission of the Chief.
- (9) Eating or using things, to which a man's caste does not entitle him without the Chief's permission, e.g., the wearing of gold ornaments by a Koli.
- (10) Intercourse with a woman of higher or lower caste in contravention of the rules and customs of the brotherhood.
- (11) Marriage within a degree prohibited by caste or tribal rules.
- (12) False swearing in the name of the Ráná or a deota, or wrongful imposition on another of a thál or darchi.
- (13) Introduction of a new custom into the State without the Chief's permission.
- (14) A Brahman or sádhu who curses a house by sprinkling his own blood on it in anger, is punishable.
- (15) Offences of all kinds occurring within the palace walls are enquired into secretly by the Ráná himself and punished by him as he pleases.

## Section C.-Land Revenue.

Sub-divi-

There are twenty-one parganas in the State and 175 chaks or tikas. Each pargana was taken as a mahál in the recent Settlement, and has a separate record of rights. The parganas are Barár, Dhár, Barhál, and Panchgáon in the northern portion of the State, and Bamta, Shantha, Tiari, Chanju, Jakháuli, Bahál, Bargáon, Hamál, Chetá, Jabli, Chandná, Satohtá, Peóntra, Jandlóg, Shák, Khund Newál and Ghara Newál in the southern. There are seven zaildárs and 152 lambardárs.

Tenure of land.

The tenure of land is direct of the Ráná, who is in theory the sole owner of all land in the State. The permanent occupants are treated as owners, and have power to mortgage or sell their holdings. But the gift of his land by a landholder, or the adoption by him of a son, are only valid with consent of the supreme authority of the State. A widow has life-interest in her deceased husband's holding, which she loses on remarriage, but she may not alienate it in any way.

Former measurements. Before the Settlement of Wazir Bhagwan Das, land was measured by the old capacity standard of pathas and juns. The local patha held about a seer and a half. Four pathas went to the dra, and the land in which an dra of seed could be sown was called a bigha, and that in which four dras were sown was known as a jun.

for the collections.

PART A.

#### The method of assessment was as follows:--

An ahlkar or official, accompanied by the lambardar and one or two men of position, went to the village and entered against

Revenue.

each holding the quantity of seed required to sow it. The revenue rates per patha or jun were then applied, and collection made accordingly. Such rates were more or less fixed, but could be modified with reference to the quality of the land and the capacity of the holding. Half the revenue was collected in grain and the other half in some equivalent, such as tobacco, oil, ghi, wool, or in cash. There were two instalments and the wazir was responsible

Old method of ussess-

Prior to 1832, during the reign of Rana Puran Chand, the land Income from land reveoue. revenue of the State amounted to Rs. 9,952 in cash and kind, over and above begár, marriage and death contributions; and special levies to meet unforeseen financial necessities. On the abdication of Puran Chand in 1832, a summary Settlement was made by Molak Rám, the Manager appointed by the British Government, and the land revenue fixed at Rs. 13,137 in cash plus begar and contributions as before. In 1855 Ráná Karam Chand enhanced the demand to Rs. 23,539, and increased the burden of hegár, etc. In 1886 Ráná Padam Chand abolished begár and settled the land revenue at Rs. 35,439, inclusive of all cesses. This was raised in 1893 to Rs. 35,626, in the first regular Settlement by Wazir Bhagwan Das. Actual collections, however, never exceeded Rs. 33,527.

A revised Settlement was completed in 1907 by Mián Durga Singh, Government Manager, and the revenue fixed at Rs. 28,661 plus Rs. 7,167 cesses, total Rs. 35,828.

Mián Durga Singh's soil rates are as follows:

Soil rates.

Kiár,	1st Class	•••	•••	•••	•••	18	annas per bigha of 900 square yards.
23	2nd class	•••	•••	•••	•••	12	Do.
Kuláhu	, 1st class	•••				10	Do.
,,	2nd class	•••		•••		8	Do.
Bákhal	1st class			•••	•••	7	Do.
,,	2nd ,,		•••		•••	6	Do.
Karáli,	1st "	•••	•••	•••	•••	5	Do.
1)	2nd ,,		•••	•••	***	4	Do.
Bangar	•••		•••	••		2	Do.
Vjári	•••	•••	•••	•••	•••	1	Do.

The average all-round incidence per cultivated bigha is Re. 0-6-4.

CHAP. III, C. Land

This is Cesses are imposed at 25 per cent. on the revenue. divided up as follows:-

Revenue.

Cesses.

Lambardár	•••	••		•••		5 p	er cent.
Zaildár		•••	•••	•••		1	"
Chaukidár	•••	•••		•••		1	"
Hospital	•••		144		•••	11	11
School		•••	•••	•••	•••	2	,,
Forest watchme	<b>a</b> 11	•••	• • •	•••	•••	2	"

Assignments and jágírs.

From the gross total of khálsa revenue, Rs. 2,072 are assigned, and thus the nett amount is reduced to Rs. 26,589. The following table shows the details of such assignments:—

Revenue establishment, etc. ...

Description of holder.						Land held revenue- free in bighas.				lea re-	
						Cultivated,	Uncultivated.	Total.	Revenue of such land.	Cash paid from khálsa venue.	Total.
									Rs.	Rs.	Rs.
Ráná's relations	•••		The state of	16 m	6	910	477	1,387	188	88	276
Muáfis for loyal ser	vice		<u> </u>	ilia.	- 5	62	69	131	15	137	152
Mudfis to wazirs		***	•••	•••	14	1,676	5,042	6,718	564		564
Muáfis to temples	***	•••		••	28					942	942
Muáfis for service	•••	•••	•••	•••	8					62	53
Charity		•••	•••	•••	13		]   •••			86	86
		Total		•••	74	2,648	5,588	8,236	767	1,305	2,073

Begár and customary dues.

Ordinary begár was abolished by the late Ráná Padam Chand, and begar is only exacted on rare and special occasions. But the following customary dues and impositions are still maintained, and have been formally sanctioned in the recent Settlement: -

- (1) On the marriage of the heir-apparent, Rs. 3 per holding.
- (2) On the marriage of one of the Rana's daughters Rs. 3 from every house.
- (3) On the accession of a Ráná or the birth of an heir, Re. 1 from every house.

(4) At the sanárbandi or investiture with the sacred thread, and at the first hair-cutting ceremony of the heir-apparent, from four annas to one rupee per house according to means.

CHAP. III, C. Land Revenue.

- (5) At the death of the Rana, from four annas to one rupes per house.
- (6) All land-owners are responsible for the cost of the upkeep of roads and bridges within their village.

Right of ownership in unclaimed cultivated lands or in uncultivated waste, which it is desired to break to cultivation, can be obtained by payment of nazarána. A similar payment of nazarána will entitle a man to a ten years undisturbed tenancy of State domain lands. These rights cannot be claimed, and acceptance of the nazarána depends upon the will of the State authority. Formerly the man who offered the highest nazarána got the land, but this practice was found to result in land becoming concentrated in the hands of the wealthy, and in the late Settlement fixed rates of nazarána were laid down according to the soil classification of the land. These rates vary in the case of unclaimed lands from rupees four for kiár awal to eight anuas for ujári per bigha. For domain lands from three rupees to six annas, and for uncultivated waste from two rupees to four annas.

Nasardna.

Ground and profession taxes are as follows:-

Other taxes.

•								
						Rs	. а.	p.
			-			Per	anı	ıum.
Water-mills	•••	•••	त्रवाह	1,427	• • •	2	0	0
Oil presses (	<b>k</b> othu)	•••	•••	•••	•••	0	8	0
Oil presses (	ordina	ary)	•••	•••	•••	4	0	0
Turi birtwál	a	•••	•••	•••	•••	1	0	0
Blacksmith,	1st c	lass	•••	•••	•••	1	8	0
Do.	2nd	"	•••	•••	•••	0	12	0
Tailor,	1st	**	•••	•••	•••	2	0	0
Do.	2nd	"	•••	•••	•••	1	0	0
Shoemaker,	1st	,,	•••	•••	•••	2	0	0
Do.	2nd	,,	•••	•••	•••	1	0	0
Weaver,	1st	,,	•••	•••	•••	1	0	0
Do.	2nd	"	•••	•••	•••	0	8	0
Carpenter,	1 st	,,	•••	•••	•••	2	0	0
Do.	2nd	,,	•••	•••	•••	1	0	0
Goldsmith	lst	,,	•••	•••	•••	8	0	0
Do.	2nd	"	•••	***	•••	1	8	0

[PART A.

CHAP. III, H.

The remaining sources of income are:-

Police and Jail. Grazing A grazing tax of Re. 1 per buffalo and four annas per cow or bullock levied on the Gujars who visit the hills in the summer. This formerly yielded an income of Rs. 400 annually, but the amount has now shrunk considerably as the Forest Department has limited the number of animals allowed to graze.

Arat.

fees.

A tax called *árat*, corresponding to octroi, is charged at Deorha on all imports at Re. 1-9-0 per cent. of their value. This only produces Rs. 125 a year.

### Section D.-Miscellaneous Revenue.

Excise.

Excise brings in Rs. 500 a year. There are two distilleries, one at Deorha and one at Chaupál. Liquor is distilled from gur or grain and sold in bottles at Re. 1 or 8 annas per bottle according to strength. Manufacture of intoxicating liquor is forbidden elsewhere, except in the parganas of Cheta, Satohta, Chanju, Jandlog, Peóntra, and Newál where drinking is almost a religious rite and the people all make their own liquor free from all restrictions or imposition of duty. The liquor is made with khim according to the processes described in the Sirmár Gazetteer.

Opium and drugs.

The licenses of shops for sale of opium and intoxicating drugs yield about Rs. 900 a year.

Stamps,

Locally made stamps, court-fee and non-judicial, are sold and bring in about Rs. 1,200 annually.

Total Re-

The total annual income amounts to about Rs. 1,50,000, of which over a lakh is provided by the forests.

## Section H.—Police and Jail.

Police.

There are police stations at Deorha and Chaupál. The force at the former is a Deputy Inspector, a sergeant, and eleven constables, and at the latter a Deputy Inspector, a sergeant, and three constables. The Manager has a personal guard of two sergeants and twelve constables of the Punjab Police.

Jail.

There is a jail at Deorha containing, as a rule, some eight or ten prisoners, who are employed on building and digging work, whenever possible.

PART A.

# Section I.—Education and Literacy.

CHAP.

A very fine school building has lately been erected at Deorha with teachers' quarters and boarding-house, and it is hoped that this may prove a success when opened. There is a small Hindi School at Chaupál, which does not flourish. Low caste boys are not admitted and the scholars are mostly Bráhmans.

Medical.
Education.

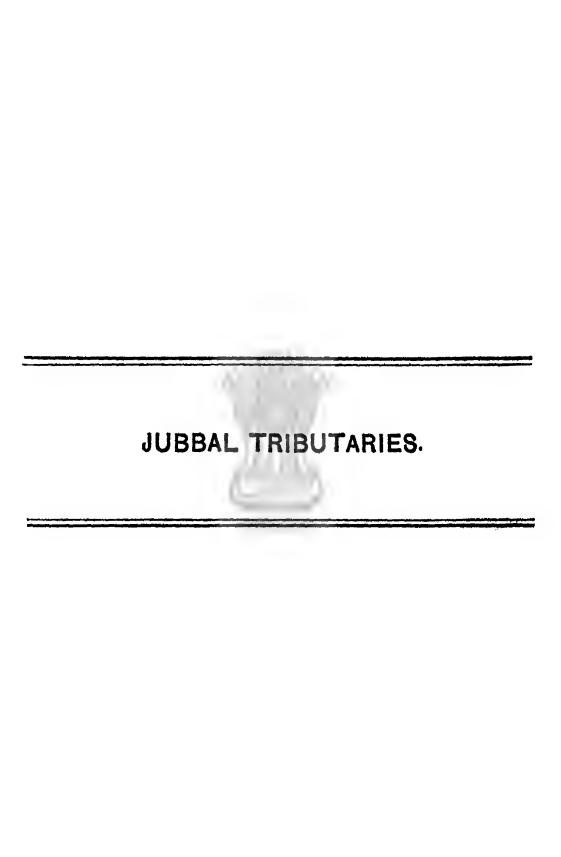
## Section J.-Medical.

A large and commodious dispensary, with accommodation for in-patients, has also been built recently at Deorha. It has been well equipped and is freely resorted to by the people. A Hospital Assistant is in charge.

Medical.







#### RAWIN STATE.

General.

Ráwin lies to the east of the northern part of Jubbal State. It consists of two portions. The northernmost comprises the parganas of Shalgáwan with six villages, and Ratáhar with four. The other is an isolated village called Sálna, with some forest attached. Sálna is bounded on the north and west by Dhádi, on the south by Tarhoch and the Jaunsar Bawa pargana of the Dehra Dun district, and on the east by a strip of Tehri Garhwál territory on the right bank of the Pabar. The Shalgáwan and Ratáhar parganas lie east and west of a stream called the Anti Gádh, and are bounded on the north by the Shilanti khad and Pabar river, with the Ráwin parganas of Keonthal beyond, on the east by the isolated village of Sansog belonging to the Dehra Dun district, on the south by Tarhoch, and on the west by Jubbal. Most of the State is covered by fine forests, which are leased to the Forest Department of the United Provinces at an annual rent of Rs. 2,205.

The present Chief is Thákur Kidár Singh. His family is said to be of common origin with those of Jubbal and Sairi, and the connected legend will be found in the Gazetteer of Jubbal State.

The State of Ráwin once embraced a considerable tract of country on the banks of the Pabar and the Tons. It was originally a fief of Garhwal, but some years previous to the Gurkha invasion the easternmost portion, trans-Pabar, was overrun by the Bashahris, who seized the fort of Raiengarh. The Rawin Chief of the time, Rána Himmat Singh, appears to have been helped by Jubbal to retain his hold on the cis-Pabar portion of the State. He died before the advent of the Gurkhas. The Gurkhas took possession of the country, and occupied Raiengarh fort. They created Runa, a brother of Himmat Singh, Rána, and placed him in charge of the whole State subordinate to themselves. Uchba, a son of Himmat Singh, is said to have accompanied the Gurkha General, Amar Singh, to Kángra, where he died. In 1815 the Gurkhas were expelled, and the whole of the hill country was at the disposal of the British. A portion of the State on the east of the Pabar was handed over to Garhwál, and is now known as Garhwál Ráwin. There remained (1) the Saráchli pargana on the east of the Pabár, containing the Raiengarh fort; (2) the villages of Batár and Katásu, west of the Pabar and north of the Shilanti khad; (3) the area of the present Thakurai. Saráchli, Batár, and Katásu were retained as British territory, and were subsequently in 1830 transferred to Keonthal in exchange for Simla. The remainder was restored to Runa by a "hukmnama" dated 16th March 1816, and signed by Lieutenant Ross, Assistant Agent to the Governor-General. This recites the fact that Jubbal had succoured Runa in the days of the Bashahr invasion, grants Runa three villages on this side of the Pabar with five or seven large and small villages attached thereto,

and enjoins him to remain subject to Jubbal.

History,

Thákur Bairági. In 1823 Bairagi, who claimed to be a legitimate son of Rána Himmat Singh, disputed Runa's right to be the latter's successor. An enquiry was made by Captain Gerard, the Political Agent, and he gave a decree in Bairági's favour. Bairági became Thákur, and, Runa having in the meantime died, his sons were granted certain villages as maintenance. Their descendants are now jágirdárs of the village of Nandpur.

Status of Ráwin fixed by Government.

Thereafter it remained doubtful for many years whether the Thákurs of Ráwin were independent chiefs, or mere jágirdárs of British territory. In 1844 Mr. Erskine, Superintendent Hill States, had a summary Settlement made of the tract. the Ráwin forests were leased to the British Government in the name of Dhián Singh, "jágírdár of Ráwin," the son of Bairági, and the rent was made payable to him. Colonel Wace did not include Ráwin in the Simla District Settlement of 1884. On the other hand most Deputy Commissioners of Simla seem to have considered that Ráwin was British territory, and the chiefs were usually alluded to as jágirdárs in official records. elaborate enquiry into the status of Ráwin and Dhádi was made by Mr. W. Coldstream, Superintendent Hill States, at the instance of Government. The question proved to be an intricate one. Thákur or Jágírdár of Ráwin, Hari Chand, son of Dhián Singh, claimed to be an independent Chief, and, if feudatory to any one, to Garhwal. Jubbal and Keonthal entered claims of superiority over Ráwin and Dhadi, which both Thákurs stoutly resisted. Eventually, in 1896, the Government of India ruled that Ráwin and Dhádi were foreign, and not British, territory, and that they were independent of one another. It was directed that they were to be styled Thakurs and enrolled among the Simla Hill Chiefs, and that they were to recognise the formal superiority of Jubbal. Thakur Hari Chand resented the latter portion of the decision and appealed against it unsuccessfully to the Queen Empress.

In recognition of his suzerainty the Rána of Jubbal receives a musk pod annually from the Thákur of Ráwin, but this is the extent of his practical concern with that State.

Regular Settlement. In 1907, owing to disagreements between the Thákur and his subjects, it was thought advisable to make a regular Settlement of land revenue. This was carried out by Mián Basant Singh, a relative of the Rája of Bághal.

Population.

The population was 823 in 1901, and was found at the Settlement to have fallen to 752. On this figure the percentages of the various tribes were, Kanets 51, Rájputs 10.6, Brahmans 8, and other castes (chiefly Kolis and Turis) 30.4. The Kanets are all Chauháns. The Rájputs are relatives of the Thákur and belong to the Ratán Bharaddwáj got. The Brahmans are of the Bharaddwáj got.

Cultivation.

The cultivated area is 736 acres only, a very small proportion of the total area. Of these 66 acres are irrigated from streams. The soil is not naturally fertile.

The lower castes do not hold land as owners. Kanets own 38.4 per cent. of the cultivation, Rájputs (including the Thákur) 41.4, Brahmans 2.4, and the remaining 7.6 is shamilat deh (village common land). The average extent of holdings other than those of the State and jácírdárs is one acre.

Landholders.

Tenants cultivate 12.3 per cent. and owners the rest. half the tenancies pay no rent, service being rendered to the landlords instead. Kind rents are not in vogue, and there are no fixed rates for cash rents.

Rents.

Sales and mortgages were ascertained at Settlement to amount to 4.7 and 3.08 per cont. of the cultivated area. The average price per bigha of 900 square yards was Rs. 2-12-3 for sales, and Rs. 3-13-6 for mortgages. There is little demand for land, or, more probably, no money in the State to acquire it.

Transfers.

Cattle are not numerous for a hill country, where the prices of all classes of stock are low. The Thakur and the jagirdars have a few buffaloes, but the common people have none.

Cattle.

The general circumstances of the people are poor. At certain times of the year a man can earn from eight to twelve annas a day in condition of the forests, but the Rawin zamindars are either too unenterprising or too overburdened with begar to undertake much of this work, and the Forest Department and contractors usually import labourers from Garhwal. Matters are, however, likely to improve now that the Settlement has defined and systematised all rights and liabilities of the State subjects.

General the people.

The Hátkoti-Chakráta road skirts the eastern edge of the State, but does not benefit it. Rájpur, the Thákur's head-quarters, communication. is connected with Deohra in Jubbal and Hatkoti by tracks which are only feasible for a clever hill pony. The Forest Department has cut some good paths through the forests, but these are not much help to dwellers in the villages.

Roads and

There is a forest rest-house called Chachpur Forest Bungalow. near the Sansog border.

The nearest post office is at Deohra, ten miles from the headquarters of the State.

The administration of the State consists of little more than the collection of revenue. At the present moment most of the practical tion. control is in hands of the Thákur's munshi and a lambardár who acts as Wazir. The three parganas have one lambardár each.

Administra-

At Mr. Erskine's Summary Settlement of 1844 a cash revenue Land revenue at an all-round rate of Rs. 2 per pakka maund of seed was imposed. In 1886 the Thakur restored the ancient system of realisation partly in cash and partly in kind. According to this the annual collections amounted to about Rs. 368 in cash, and Rs. 125 in kind, exclusive of jagirs and State lands. At the recent Settlement the jama proposed was Rs. 1,297-5, including cesses at 25 per cent.

Rs. 567-8 of this amount represent the revenue on State and  $j\acute{a}g\acute{i}r$  lands, leaving a balance of Rs. 729-13 as  $kh\acute{a}lsa$ . This has been reduced by  $12\frac{1}{2}$  per cent. owing to the continuance of  $beg\acute{a}r$ , which the Settlement Officer wished to abolish, leaving Rs. 637-9, or an increase of about Rs. 144. The Jubbal Settlement classification of soils was adopted, and rates imposed, running from fourteen annas to one anna six pies per bigha.

Assignments.

Assignments of land revenue are practically confined to jágírs of relatives of the Thákur. About Rs. 5 of the revenue are muáfi to temples, and this is all. The jágírdárs are (1) Bhim Singh, uncle of the Thákur; (2) the descendants of the brothers of Rána Himmat Singh, Mádho and Runa. All these live in Nandpur and Badiar villages, and have jágírs in those villages and in Malog. The descendants of Mádho and Runa received their jágírs direct from the British Government. They claim to be independent of the Thákur, but since the status of the latter was defined it has been ruled that they are ordinary jágírdárs of the State. Their rights and liabilities as such have not yet been specifically declared, but this will no doubt be done before the Settlement is completed. The assigned revenue of all jágírs is Rs. 300.

Begár.

Athwara begar was previously levied to the extent required, and every landholder was liable to furnish labour whenever he was called upon. A unit has now been introduced of one month's begar in the year for every payer of revenue. As an equivalent, a reduction of 12½ per cent. has been made in the new revenue demand. Failure to furnish begar incurs a fine of Rs. 7 for the month.

Miscellane. us revenue.

Nazarána is payable on the land, to which a collateral succeeds on the death of the proprietor without a direct heir, unless such collateral lived jointly with the deceased. The rates are from Rs. 5 to Rs. 2 a bigha. For breaking up waste to cultivation a zamindár pays nazarána at rates varying from Rs. 4-2 to 4 annas a bigha. Each payer of revenue contributes Ro. 1 for a funeral in the Thákur's family, and on the occasions of other ceremonies a sum proportionate to his means, not exceeding Rs. 3 in the case of weddings and Re. 1 in other Taxes on craftsmen, water mills, and oil-presses have been imposed at the present Settlement in accordance with the rates prevailing in other States. Wholesale purchasers of opium are charged a license fee of Rs. 5 a year. An excise duty of one anna a hottle is levied on liquor brought into, or manufactured in, the State. This yields about Rs. 20 annually. No stamps are used, but court fees are imposed at Rs. 7-8 per cent. on the value of civil guits and 8 annas on criminal complaints, and these bring in some Rs. 30 in the year.

This exhausts the sources of miscellaneous revenue, which does not amount to more than Rs. 150 in the year. The total revenue is thus about Rs. 3,000, of which Rs. 2,250 are rent for the forests.

#### DHADI STATE.

Dhadi consists of three or four villages, and about 1,600 acres of valuable forests. It is bounded on the north by the Dehra Dun village of Batar, on the west by Sansog village and Cháchpur forest of the same district, on the south by Sálna village of Ráwin, and on the east by the Pabar river and the Raiengarh pargana of Keonthal. The Chief is Dharm Singh, who has the style of Thákur.

General.

History.

Very little is known of the origin of the State. The ruling family is a branch of that of Tarhoch, and it is surmised that the Dhádi villages may once have been part of Tarhoch State. At the time of the Gurkha War we find no mention of Dhádi, and it was in all probability subordinate to the original State of Ráwin. After the establishment of British rule in these hills the District Officers of Simla seem to have looked upon Ráwin and Dhádi as British territory held by hereditary jágírdárs. Dhádi was included in the Settlement of Ráwin made in 1844, by an amin, Kum Das, under the orders of Mr. Erskine, Superintendent, Hill States, and in the memorandum attached it is noted that the Mián of Dhádi was subordinate to the Thákur of Ráwin. Lord William Hay in 1853 evidently thought that this was the proper position of Dhádi. In 1866 a dispute as to forest between Rawin and Dhadi was settled by Colonel Lawrence as though the contending parties were on equal Thákur Dhián Singh of Ráwin, however, always maintained that he was the superior of Dhádi in his written representations about this and subsequent boundary questions. Mr. Macnabb in 1873 considered that the Mián of Dhádi was a British jágirdár and not subordinate to any one. In 1891, when Mr. Coldstream held his enquiry into the status of Ráwin and Dhádi, the former preferred no claim to superiority over Dhádi, and Government's final decision was that the two States were independent of one another, and nominally feudatory to Jubbal. A formal nazar is due yearly from Dhádi to Jubbal as acknowledgment of this relationship. but owing to the smallness of the State actual payment is excused.

Revenue.

The annual income of the State is Rs. 1,200 from all sources. Of this amount Rs. 900 are rent for the forests, which were leased in 1879 to the Forest Department of the United Provinces, and are now included in the Jaunsar Division of the Dehra Dun district. Land revenue is assessed at the rate of one anna per patha for first quality land and six pies per patha for second. It is collected by the lambard árs, of whom there are two. Fines are the only other source of income.

A little opium is grown in the State, but it is not taxed. The people are free to distil liquor as they please. No stamps are used, no records are kept, and there are no police.

The east of the State is skirted by the Hátkoti-Chakrata road, which runs along the banks of the Pabar. Other communications are mere tracks from village to village.

Roads



# 9.—KUMHARSAIN STATE GAZETTEER.

PART A.

# CHAPTER I-DESCRIPTIVE.

#### Section A.—General.

Kumhársain is a State of approximately 90 square miles in It lies between the Sutlej and the Giri, and is bounded on the north by the Sutlej, on the south by the States of Ghund and Balsan and the British sub-tahsil of Kotkhai; on the east by the Bashahr and Khancti States and British Kotgarh; and on the west by the States of Sángri, Bhajji, and Keonthal. An isolated pargana named Jáo containing one village lies to the east of the State, surrounded by Kotkhái, Khaneti, and Bashahr territory.

CHAP. I, A. General.

The State has an annual revenue of about Rs. 25,000 and pays Rs. 2,071 tribute.

# Section B.—History.

The founder of the ruling family, Kirat Singh, came from Gya Origin of the ruling about 1000 A. D., and acquired possession of the State probably by family. The present Chief is described as the fifty-sixth ruler conquest. from Kirat Singh.

The original ruler of the State is said to have been the deota Kot Ishwar Kot Ishwar Mahadeo. The story of his becoming so is as follows:-

A cowherd woman (gowálin) was one day grazing her cattle at a place called Samali, when a snake came out of a tree and drank the milk of her cows. She returned and told the story to her husband, who naturally had wanted to know what had become of the milk. The whole populace of the village then went to the tree, and prayed the snake to appear, if it was a god, and if not to go away and leave them in peace. The snake promptly turned into the form of Mahadeo, and settled in the arms of a Brahman. who took the deity home and worshipped him for some days in his own house. The deity then signified his wish to have a temple built for his residence in the place where locusts appeared. Kothi Mandholi, the present site of the Kot Ishwar Mahadeo temple, was found to answer this description, and the temple was accordingly built by Sunu, a powerful mawai of the locality. After this the deota ruled the country until the arrival of Kirat Singh.

There are two or three accounts of this event. All agree that Kirat Singh came from Hindustan, driven to the hills by fear of Singh. Mahmud Ghazni. Some say that he was one of four brothers, who came to Karangla in Bashahr. Others that he came straight to Kumharsain, unaccompanied by any one. Others that he was accompanied by his brother Pahár Singh. According to the latter

Kirat

History. Kirat

Singh

CHAP. I. B. account he and Pahár Singh acquired the Kumhársain, Kotgarh. and Khaneti country by conquest from Bhambu Rai, Rakasha, of Delath. But the usual version is that the deota was still sovereign, when Kirat Singh arrived, and the installation of the latter is described in the following picturesque tale.

Origin of

Kirat Singh came to the site of the present headquarters of Kumbarsain, the State carrying in his arms an image of Lakhsmi Narain, and followed by a pet cat. Here he found eighteen potters (kumhárs) plying their wheels. Presently a rat sprung out from under one of the wheels, and killed the cat. Kirat Singh was overcome with grief, and went to complain to Kot Ishwar Mahadeo. He said that now that he had lost his cat, he had no desire to go anywhere else, and asked the god to give him a place to live in. who he was, he replied, a Sham Bansi Rajput. The god enquired where he would like to live, and he chose the place where the pottors were working. On this the god ordered the potters to remove themselves elsewhere. They refused, and were promptly destroyed for their contumacy, all except one pregnant woman, who fled in good time to Bharára close by, where her descendants still reside. Kirat Singh then settled in the place, which was named Kumharsain after the ill-fated potters, and the god subsequently made him Rája.

Pahár Singh and Kar tá r Bingh.

Kirat Singh had two sons, Pahár Singh and Kartár Singh, and when they had grown up, he went away on a pilgrimage leaving his State in their hands. No sooner had their father departed than they proposed to divide the State into two parts. But they were unable to agree upon the method of doing and took this fact very much to heart. One day as they were walking out together a gowalin, seeing their evident distress, asked what was the matter. They replied that they could not settle the partition of the State, on which she made the oracular pronouncement.

> Jis Repu us Kanáhar, Jis Kekhar us Daláhar,

and this the brothers adopted as the solution of their difficulty. As a result Kartár Singh obtained the present State of Kumhársain. and Pahar Singh the Khaneti State and what is now British Kotgarh. Kepu and Kekhar are two adjoining villages on the banks of the Sutlej, separated by a stream, Kepu being in Kotgarh and Kekhar in Kumharsain. Kanahar and Dalahar are two similarly situated villages close to Narkanda below Hattu hill, the former in Khaneti and the latter in Kumharsain, and separated by the same stream close to its source. Thus the gowalin's utterance was merely a suggestion (which any one who knows the locality would consider fairly obvious) that this stream should be the boundary. The stream is called at its source the Khaneti khad, lower down, where the Kotgarlı-Kumbársain road crosses it, the Sowár khad, lower still the Mánan khad, and where it joins the Sutlej the Kekhar khad.

PART A.

According to the alternative version, i.e., that Kirat Singh and CHAP. I, B. Pahar Singh were brothers and took the country by force of arms, a partition under exactly the same circumstances was made between them, Kirat Singh getting Kumhársain and Pahár Singh Kotgarh and Khaneti.

History.

The above traditions have probably little historical value, but the real rights of sovereignty in the State are to this day believed to belong to the deota Kot Ishwar Mahadeo, and every ruler is considered to be installed by him.

Ajmir Singh, the 49th chief from Pritam Singh, is reputed to Ajmir Singh. have been a great warrior. He attacked and captured the Sángri fort of Shari. Sángri was at that time part of the Kulu ráj, and Rája Mán Singh of Kulu proceeded to retaliate on Ajmir Singh, but with disastrous results to himself. He was defeated first at Karángla and then at Nági, and forced to retreat beyond the Sutlej. During the retreat he rested at a place called Ursu, where he sat smoking his pipe in his palanquin. Close by some men were standing, one of whom, a Dumna by caste, said that he would put a bullet through the Rajput's pipe bowl. The others laughed and dared him to do it. He fired and hit the Raja in the chest and killed him. Ajmir Singh gave him no thanks for the deed, but on the contrary cut off his hands and feet.

At the time of the Gurkha invasion Kumhársain was a tributary to Bashahr and was itself the feudal superior of the thakurais of Balsan, Bharauli, and Madhán, which Rána Rám Singh, grandson of Ajmir Singh, had wrested from Keonthal.

The Gurkha

The Gurkhas expelled Rána Kehr Singh, the grandson of Rám Singh, occupied his territory with 12,000 troops, and proceeded to apportion it amongst themselves. Rána Kehr Singh was forced to take refuge in Kulu. After the expulsion of the Gurkhas his State was restored to him by General Ochterlony, minus his rights of superiority over Balsan, Bharauli, and Madhán. But he was at the same time made independent of Bashahr.

Rána Kehr Singh died without direct heirs in 1839, and the Lapse of the State lapsed to Government. But in consequence of Rána Kehr State. Singh's attachment to British interests during the Gurkha. War, his title was revived, and the State handed over to a distant collateral Pritam Singh, grandfather of the present chief.

Pritam Singh behaved loyally in the first Sikh War. He crossed Pritam Singh; the Sutlej with three hundred matchlock men, and successfully besieged the Sikh garrison of Srigarh, a fort in Kulu.

Rána Pritam Singh was succeeded by his son Bhawani Singh in Singh in Singh 1858, who was in his turn succeeded by his own son Hira Singh in Hira Singh. 1874. Hira Singh is an imbecile, and has never been capable of The State was managed by a council of regency from 1874 to 1896, when a Government manager was put in as wazir.

CHAP. I. C. The council continued to exist as an advisory body until 1904, Population, when it was finally abolished.

The complete control of the State is now in the hands of the Manager, the present incumbent of the post being Sukhchain Singh, a Naib Tahsildar candidate.

Tikka Bedér The Rána has a son, Bedár Singh, born in 1895, who is at present being educated at the Aitchison College.

## Section C.—Population.

Divisions of the State,

The State falls naturally into two divisions, with the watershed on which Narkanda stands the dividing line. The country on the Giri side is called Suráj, and that on the Sutlej side Sadhoch. The inhabitants of the two tracts differ somewhat in customs and characteristics.

Tribes and

The majority of the inhabitants in the State are Kanets, fully two-thirds of the population belonging to this tribe. The residue is made up of Brahmans, Réjputs, Kolis, Badháis, Kumhárs, and other menials.

Kanets.

Kanets are popularly believed to be deteriorates from other castes. It is said that the ancestor of the Kanets once broke his janeo or sacred thread, while up a tree. According to the strict rules he could neither move nor speak under such circumstances. He refrained from doing so for three days, but then he got tired and came down. After that he could never wear the sacred thread again.

Sub-divisions.

The Kumbársain Kanets are classified in the Settlement Report as (1) real Kanets, (2) Ráhus, the former being by far the most numerous. The two classes do not intermarry.

Occupations.

Forty-five per cent. of the cultivated area is held by Kanets. They are hardworking and good agriculturists. Yet all the field work, except the actual ploughing, is done by their women, the men occupying themselves in various other ways. Some are on duty as begáris, some take their cattle and sheep long distances to pasture; others do a little mild trading by fetching salt from the mines in Mandi, or wool from Rámpur in Bashahr. Those belonging to Tákrin pargana are often in State employ.

Rájputs.

Réjputs are generally relations of the Rána, holding jágírs. Some families, originally Rájput, are now-a-days counted as Kanet, and concrete examples of the transition process in the other families are quoted.

#### KUMHARSAIN STATE.

Brahmans often hold their land free of revenue. They dislike CHAP. I, hard menial work, and as they derive a certain income from their Population. priestly functions, they have no special need to undertake such. But they too are in many cases hardly distinguishable from Kanets, and several families living in parganas Upardes and Chhebis are only Brahmans in name. They know nothing of their religion, and in their customs are far more lax than the Kanets. They call themselves Bháraddwáj if asked what their got is, but they will take food from the hands of Kanet. Brahmans of pargana Takrin, though less ignorant and acquainted with ordinary priestly work, will smoke with Kanets.

Brahmans.

The strictest Hindus in the State are the shopkeepers, who are not natives, but Mahájans from Bhajji or Suket. These men used to keep two sets of weights like the Rampur traders, described in the Bashahr State Gazetteer, and though this practice has been stopped, they lose no chance of getting the better of the ignorant zamindár.

Mahájans.

There are a few goldsmiths, who have no special skill at their trade.

Sonáre.

Lohars, Badháis, Kumhars, and Turis practice their several professions, and are remunerated in the usual way by doles of grain at harvest time. Lohárs also do barber's work, there being but one Nai in the State, who is employed by the Rana.

Lohárs, etc.

Kolis are the drudges of the Kanets both in the field and in the house. They are weavers too. All menial castes are forbidden to wear gold ornaments, but those Kolis, who are hereditary weavers to the ruling family, may do so. There are said to be three classes of Kolis, of which the first two intermarry with each other, and are allowed to wear gold, but the third (called Bashiru) may have no kind of intercourse with the other two. The Kolis of Kumhársain belong to this third class.

Kolis.

A child's horoscope is prepared by a Brahman at the very hour of birth, if the parents are well-to-do. The usual fee for coremonies. so doing is one rupee. Ordinary zamindárs very often dispense with horoscopes.

Births, cus-

The first clothes put on a child are preserved and afterwards produced at his or her wedding.

If a child's first tooth grows in the upper jaw it is unlucky for its mother's brother. To avert the evil he makes a garment for the child and secretly throws it down the chimney of his sister's house, running away at once.

When a child is first fed, money and weapons of some kind are put in front of it to avert the evil eye (dag). In some places a piece of meat and a rupee are placed before the child, presumably after it has been weaned. If it takes up the meat, it is fed with meat, but, if the rupee, no meat is eaten by either mother or child till the latter can talk.

Population.

Marriage customs. A child is given an opprobious name, or its nose is bored to preserve it from premature death.

There are five forms of marriage, said to be prevalent in the hills; (1) biah, (2) bhokri, (3) barni, (4) sui, (5) paraina or gadar.

(1) is the orthodox Hindu ceremony, (2), (3) and (4) are rare in Kumhársain, and (5) is the usually adopted form and is carried out as follows among the Kanets of Suráj:—

Paraina.

On an auspicious day the bridegroom sends a parchit (priest) and another man to the house of the bride's father with a present of clothes and jewelry. On a subsequent auspicious day these men return, bringing with them the bride and a troop of relatives and friends. On arriving at the bridegroom's house a basket of wheat or rice, a lota of water, and a lamp are placed on the threshold, and incense is burnt. The bride turns towards the door and worships it. Then she goes in and worships the hearth, after which she makes respectful obeisance to her father-in-law and mother-in-law, giving them each a rupee. This latter is called sui. After that she lives with her husband for three or four days, and both then pay a visit to her parents, remaining at their house for two days. This is called danovar.

Rit.

When a wife wants to leave her husband, or her husband wants to get rid of her, she can go to another man, provided that the latter pays a price for her to her husband (rit). The second man thus becomes her husband, and in this way a woman can have as many husbands as she likes, provided that she makes each change with her then husband's consent. If she goes to another man without her husband's consent a fine (called hárkaran) of Rs. 6 has to be paid to the State. On each payment of rit two annas must be paid to the State. This is called danga torai.

Marriage in Sadhooh. The Sadhoch Kanets claim to be related to the Rána, and, on the strength of this, dignify all their marriages with the name biah. But only the rich men, who live in pargana Tákrin, actually practice orthodox marriage. The others have a ceremony exactly similar to the Suráj paraina.

Salntation.

A zamindár woman meeting a man, to whom she wishes to pay respect, bows down before him and says "Sui." He replies "Saddá suhágan" (may your husband live long) or if the woman is unmarried "Jite raho."

Low caste men salute those of higher casts by placing their hand on the forehead and saying "Maharaj." The reply is "Sukhi raho."

Ordinary people greet the Rána with "Jai dya". Brahmans, however, fold their hands and say "Ashirbád" or "Thákar sahai." Equals greet each other with "Kám Rám".

There are three prominent deotas in the State: Kot Ishwar CHAP. I. C. Mahadeo, the official State deity, of whom mention has been made population. above; the Mandni deota of pargana Sihal; and the Dum deota.

Religion.

Kot Ishwar Mahadeo (Shiva) originally came from Hatkoti on The legend of Kot Ishwar the Pabar. After being established there for some time he hegan Mahadee. to oppress the neighbourhood, and the Brahmans thought, that he had become a devil (rakshasa). Accordingly two Brahmans, Obu and Shobu, by the exercise of magic, shut the god up in a gourd with two mátris (nymphs or goddesses), and proceeded to the Sutlei with the intention of casting the gourd into that river. When they reached a place called Paroi Bil, two miles from the Sutlei, the Brahman carrying the gourd stumbled and let fall the gourd, breaking it. The god and the mátris escaped—the former taking refuge in a thicket close by, and the latter flying away, one to a place now called Kacheri on the top of Tikkar hill in Kumhársain, where she perched in the pine trees, the latter across the Sutlej to Khekhsu in Kulu.

Kot Ishwar now resumed his old habits of oppression and in the guise of a snake used to suck the milk of the cows. How he was eventually domiciled in his present temple has been told above.

The mátri who flew to Tikkar hill is now Adshakti Bhagwati. It is said that a Mawi named Bhima had fallen into difficulties, and in order to exorcise the evil spirit the local Brahmans sent for a number of girls and scating them in a row called upon the spirit. who was vexing Bhima, to reveal through one of the girls why he was doing so. Presently one of the girls began to dance in an ecstacy and she declared that Bhagwati Mata was lying on Tikkar hill in the form of a ling. She guided the company up the hill, the ling was found and a temple was promptly built, which is still called Mátri Deori.

The second Mátri is now Devi Kasumba of Khekhsu. image is brought to Mandholi for all the principal festivals to Kot Ishwar. Formerly a bhunda sacrifice was held every twelve years at Khekhsu, but it has long been discontinued.

The temple of Kot Ishwar Mahadeo is at Kothi Mandholi and possesses a jagir worth about Rs. 500 a year. Two fairs in honour Kot Ishwar at this doity are hold in the year one of Phanaga and Ist Ishbard Mahadeo. of this deity are held in the year, one at Bharara on 1st Jeth, and one at Phali Jubar in Hár. But the great festival of Kot Ishwar Mahadeo is held once in every four years at Kumharsain and lasts several days. About Rs. 100 are spent on goats for sacrifice, and a levy in grain is taken from all subjects of the State. For four days people attending the fair are fed by the State and for four more days by the deota. The chief feature of the fair is dancing the god in a rath.

The cult of

CHAP. I, C. Population.

The Mandni

deota.

The Mandni deota is called after the village in pargana Sihal where his temple exists. His real name is Magneshar Mahádeo.

It is said that a Brahman girl of Kulu Jalandhar when nine or ten years old gave birth to three snakes. Two of them escaped, while the third was burnt by the girl's mother. An image came out of the ashes, which the girl's father took with him, and went begging from place to place. When he came to the Rájá of Sirmur, who had no son, he begged the Brahman to grant him one. The Brahman gave him three grains of rice, and told him that by the grace of his deota a son would be born to him. The Rájá divided the rice among his three Ránís, and en his return after a year the Brahman found that three sons had been born to them. He demanded the eldest as a reward from the Rájá, and brought the boy with him to Mandni. The Rájpúts of pargana Rajána of Keonthal are his descendants. Since then, the image has been worshipped as Mandni deota.

This deota is only worshipped in Sihal pargana. Its temple is a rich one and the image is taken every three years on long and expensive pilgrimages to Jowálá Mukhi and Badri Naráin.

The Dum decta.

The Dum deota has a temple in Sharmala in pargana Sihal. He is the special god of the Upardes pargana and has some worshippers in Sihal too. He is also venerated in Kotkhái, Bashahr, and elsewhere. His origin is described as follows:—

An aged Kanet named Khalindhu went to worship at the temple of Devi at Hátkoti on the Pabar. Pleased with his devotion the goddess gave him some grains of rice, and promised him two sons, who in due course were born. When these grew up they were endowed by the goddess with power to attain their every wish. On their death their pap or khot (i.e., ghosts) began to vex the people of their neighbourhood, and in order to propitiate them the brothers were deified and worshipped, one at Sharmala and the other at Kuthán in Keonthal.

The Mandni and Dum feud. For many years the Mandni and Dum deotas used to hold a joint fair at a place called Shamokhar on the borders of the Upardes and Sihal parganas. About sixty-five years ago the two started a feud, and, in consequence of a disturbance at one of the fairs, an order was promulgated by Rána Pritam Singh that the Mandni deota was not to go to Shamokhar, but that in compensation for this the inhabitants of Dakún, Rabog, and Jadún, the supporters of Dum, should pay an annual fine called chershi to Mandni deota. This chershi consisted of a goat, Re. 1-4.0 in cash, and grain to feed the worshippers accompanying the god to the villages to collect the fine. The fine was realised every third year.

Subsequently at the instance of Kot Ishwar Mahadeo the Shamokhar fair was done away with altogether, and neither Dum nor Mandni were allowed to go to the place. The chershi was however paid regularly until about twenty years ago, during the régime of the late Council of Regency, when it was discontinued.

PART A.

The quarrel then broke out with redoubled fury. The sup- CHAP. porters of Mandni clamoured either to be allowed to have their fair Populat at Shamokhar or to be given the chershi. Dum would pay nothing. The Council would make no decision, and the members of it were suspected, not without reason, of taking sides in the quarrel, and thus prolonging it. The matter was several times reported to the Punjab Government, and was probably one of the direct causes of the supersession of the council.

1896 Rái Sáhib Mangat Rám, the present of Bashahr, was appointed Manager and Wazir of the State, and he decided the matter by obliging the Dum villages to pay chershi. Subsequently it was deemed advisable that the Mandni deota should not be taken into the Dum villages, and the chershi was compounded for by a payment of Rs. 30 every three years.

All these three deotas have considerable landed estates, which ere called jágirs. Part of these are cultivated by the temple servants, and the rest let out to tenants. The chief kárdárs, or officials of a temple, are the bhandári or storekeeper and the pujári or priest, who acts as the god's mouthpiece and interpreter.

Each pujári of a deota receives fixed dues in grain at every harvest. These are about four or five seers from each zamindár. When a deota goes on tour the pujáris get a proportion of the offerings.

Members of low castes such as Kolis, Chamars, Rehrs, Badhais, Restr etc., are prohibited from entering a temple under any circumstances. castes. But when an image is taken out in a rath or palanquin, either on tour or to attend a fair Kolis act as drummers to the procession. and on such an occasion the touch of a Koli is not contamination to people of higher castes.

The bearers of a deota's rath are not allowed to wear shoes. This duty does not belong to any particular caste or tribe, and any one who likes may volunteer for it.

Rath ber

Outcastes are not allowed to enter a temple. Α is outcasted for cohabiting with a woman of lower than himself, or for eating or drinking with any person belonging to a lower caste. No one who has intentionally behaved in either of these ways is ever re-admitted into his original caste. offended inadvertently, he may be re-admitted with the consent of the Rána, in which case the ceremony of re-admission consists of his drinking water at the hands of his wife's brother.

Outcastes

As elsewhere in the hills an oath is absolutely binding on the parties to it, and release from it can only be obtained by payment of a fixed fee either to the Rana or to the god, according as the oath was taken on the Rána or on some god. Such fee is usually one rupee. but when offered to a god, it is usually accompanied by the sacrifice of a goat, and the payment of an additional one or two annas to the pujári.

Oaths.

CHAP. I, C. Superstitions.

The usual superstitions of the hill folk are as prevalent here Population. as elsewhere. Páp and newa are propitiated. The evil eye  $(d\acute{a}g)$  is greatly feared, and a supernatural being held in great respect is banshira bhút, a hobgoblin, who is supposed to live in the jungles, and is called the king of the jungles.

Food.

Of the Rabi grains, barley is the staple food of the country. Wheat is only eaten on high days and holidays.

Of Kharif grains, maize, koda, or phápra are eaten according as a man is prosperous, comfortably off, or poor. Maize and koda are baked into cakes and eaten with dál made of kachálu.

Fhápra is boiled and then pressed out into lumps or sticks (shutrala), which are eaten with buttermilk or dál. times phápra átta is mixed with barley átta and made into soft pancakes (chileri). Rice is the staple food in irrigated villages, but elsewhere kangni and china take its place. A dál made of poppy seed is sometimes eaten with wheaten bread. Meat is only eaten at festivals, on which occasions ghi is also consumed freely instead of the usual buttermilk (chhách).

Butter.

Butter is churned in an earthen pot, fresh milk being added Every zamindán is said to keep a permanent store of two or three pots of buttermilk, which is on and replenished as necessity arises. Pride is taken in the fact that some of these pots contain buttermilk twenty years old.

Superstitions regard. ing milk.

As elsewhere in the hills only the menial castes will drink or give to others the milk of their cows. This is supposed to be forbidden by the deota. But such milk may be made into ghi and the ghi eaten without fear of unpleasant consequences.

Utensils.

Cooking utensils are of the simplest description. something like that in halwais' shops is used for baking, and large tawás or girdles are used to save the trouble of many bakings. In Suráj the senior woman of the household is the cook. is called sawáran. If a widow she takes off half her clothes while cooking. If her husband is alive she can do as she likes. younger women do the water-carrying. Cooking pots are seldom, if ever, washed, and everything of this nature is in accordance with the general squalor of the home life of the hill people.

Mode of cooking,

Meals.

Three meals a day are eaten. Those typical of a Suráj Kanet are, in the early morning kalari a sort of weak porridge made of báthu, at midday wheat or barley cakes, and in the evening sedu or small balls of wheat, barley, or phápra boiled in water. Vegetables are a luxury.

In Sadhoch the standard of living is a little higher. Round about head-quarters there are several water-mills at which átta is ground.

Muri

Most people carry about with them a small quantity of dried wheat or barley, which they munch as they work. called muri.

The garments worn by men are usually chaubagla (pleated CHAP. I. C. coat), paejama or suthan (trousers), topi (cap), kamri and kamar- Population. band. In Sadhoch the chaubagla is usually discarded for a coat of more modern cut.

Dress.

Women wear angu or angarka (shirt), dhátu (square cloth bead-dress), gáchi (girdle), and either páejáma (trousers) or ghondi (a sort of skirt and gaiters combined).

All clothes are woollen as a rule. At fairs every one wears his or her best and as much jewelry as possible.

The practice of widows mourning by leaving off their jewelry is not much in vogue. A widow is allowed to please herself in this respect.

A zamindár's prosperity is generally to be gauged by his house. The people of Upardes and Chagáon parganas have the best houses. These are usually three-storied, the ground floor being used for cattle, the middle for sleeping, and the upper for working and There is often a separate corner set aside for washing. The upper stories have verandahs, and if good wood can be got the houses are well and substantially built.

Houses,

Elsewhere the houses are usually two-storied only. poor burn pine torches in preference to lamps, which are looked etc. on as an extravagance. Beds are not used, as a rule. People sleep on mats made of goat's hair, and for upper covering the chaubagla is usually sufficient; if it is not, a blanket is brought into requisition and several people huddle together under it.

Farniture,

The kiria karm is performed at no fixed time and depends upon the will of the deceased's relatives. But as a rule the Suráj Kanets perform it after from three to five days, and the Sadhoch Kanets after eleven days. Heads are only shaved on the death of the Rána. After the kiria karm a goat is killed, but the custom, prevalent in the neighbouring State of Balsan, of killing a goat at the moment the body is being taken out to be burnt and eating it on the return from the burning ground is not observed here.

Death cere.

Music is played until the corpse has been taken out to be burnt, but the body is not kept for four or five days in the house, as in Kotkhai, while music is played incessantly.

## CHAPTER II.-ECONOMIC.

## Section A.—Agriculture including Irrigation.

CHAP.II.A. The principal Rabi crops are wheat and barley, with a little Agriculture poppy and lentils.

Spring crops.

Rice is the most valuable Kharif erop, but báthu (amaranth) and maize are the most extensive. Kangni (Pennisetum Italicum), koda (Eleusyne corocana), phápra (Fagopyrum esculentum), chína (Panicum miliacum), másh (Phaseolus radiatus), potatoes, etc., are also grown.

Automn crops.
Wheat.

Wheat is sown on high ground in September as soon as the rains have stopped, and in the lower villages in October, as soon as the Kharif crop has been reaped at the end of October. It is reaped in May and June.

Barley.

Barley is sown at the same time but reaped a month later. Barley is the staple food of the people of the spring crop grains. Some of it is also sold. Wheat is usually sold. Both white and red wheat are grown, the former in the low-lying warm villages and the latter on the high lands.

Poppy.

Poppy is sown between the end of Soptember and the middle of November, and ripens in the lower villages in May, and a month later in the upper villages. The produce of this crop is extremely valuable and sells at seven or eight rupees a seer, but its cultivation requires a lot of labour.

Rice.

Rice is of four kinds: básmati (white), jhinjni (red), reri (red) and chhuháru. The first three kinds are grown on land both irrigated and manured, and transplanted twice, first in May a few days after germinating, and then in July. The crop ripes in October. Chhuháru rice is sown on unirrigated bákhat land. The yield is generally small.

Maize.

Maize is sown at the end of May or in June, and is given the best bakhal land available. The harvest is reaped at the end of September or beginning of October, and the grain is spread out to dry on the roofs of houses.

Otherautumn erops.

Kangni and báthu are sown together at the end of March and beginning of April. The former ripens first in September, and the latter a month afterwards. Kangni is boiled and eaten like rice. Báthu is made into bread, or else roasted and ground and made into laphi (gruel).

Phápra is sown on hilly poor land in June and cut in October. The grain is ground and made into bread.

China is sown in June and cut in September. It is boiled and eaten like rice.

Másh will only grow in low-lying manured land. It is sometimes CHAP.II.A. mixed with báthu and sometimes grown alone. Sown in July and Agriculture reaped in October, it is eaten boiled as a pulse.

Potatoes are planted in April and dug in September. These are often exported to Simla. They do best on high ground.

Kachálu (edible arum) and tobacco are grown here and there, and also a little cotton and til down by the Sutlej.

There are three State gardens at Kekhar, Ursu, and Madhan. These contain excellent mangoes, apples and other fruits.

Gardens.

Apricot trees are common in the fields and oil is extracted from the kernels of the fruit.

Apricots.

Hemp grows wild on ground near houses. It is cut green in October and peeled by hand when dry. Its chief use is for making ropes. Charas is extracted and smoked, but the habit is not a common one.

Hemp.

The usual rotations of crops are as follows:-

Botations.

Best double-crop manured land in low-lying villages: maize followed by wheat or barley. No fallows.

Second quality double-crop land manured every other year; rice, kangni, or china followed by wheat, followed by másh, bhart, koda, or kulath, followed by a fallow. Then rice, kangni, or china again.

Best land in high villages (double crop): barley followed by bothu, followed by wheat.

Second class land in high villages; one crop in the year, sometimes wheat and sometimes  $ph\alpha pra$ , with an occasional fallow for a whole year.

All waste land is considered the absolute property of the State. If any zamindar wishes to break up waste land for cultivation, he must first apply to the State authority for sauction, and if this is granted must pay nazarana at the rate of one rupee a bigha. The land is then recorded as owned by him, and land revenue is assessed upon it. If trees are standing on the land he may take those which he requires at zamindars' rates and the rest are sold.

Breaking up waste land.

Hill land soon deteriorates unless it is manured. Cattle and sheep and goats are housed in the winter and bedded on pine needles and leaves, which are changed every three or four days. The old bedding makes excellent manure. Good results are also obtained from the dung of sheep and goats, and these are often penned on fields before they are ploughed. Only half the straw of wheat, barley, and maize is reaped and the rest of the straw left standing and afterwards burnt as a fertiliser.

Manure.

Rents.
Wages and
Prices.

Hay is cut in September and October, and stocked near the house for winter fodder for the cattle. Sheep and goats are given oak leaves in preference to grass. Grass fields are burnt at the end of the winter, a process which improves the forthcoming growth enormously.

Hay. Bees.

Most zamindars encourage bees to settle in the walls of their houses, and get about four seers of honey a year from each hive. Honey sells at from three to five seers a rupee.

Sale of grain.

Surplus grain is taken for sale to Kulu, Kotgarh, and Rámpur by the Sadhoch people, and to Kotkhái and Jubbal by the Suráj people. There is also a fair market for produce at Kumhársain itself, where several traders are settled.

Cattle.

Cattle are of the usual hill breed, small and strong. Bullocks are not worked till they are five years old, and work well for six or seven years or longer if they are well looked after. The milk of cows and buffaloes is made into ghi and sold.

Sheep.

Sheep are clipped twice a year in April and August. The average weight of fleece on each occasion is two kacha seers (about 14 chitaks), and this is worth some eight annas. The April clip is coarse and is woven into thick blankets. The August clip is finer and can be made into cloth.

Goats.

Goats are clipped once a year in April. Their fleeces weigh about one kacha seer and are worth two annas. The hair is made into mats.

Prices.

Prices of live-stock average as follows:-

Cow	*1 * 00 010		From	Rs.	8	to	Re:	12
Heifer	• • •		11	,,	5	to		9
Bullock			"	"	10		"	18
Buffato cow	• • •		"	,,	32		"	70
Male buffalo	•••	• • •	"	))	12		"	25
Goat	•••		19	"		to	,,	12
Sheep	•••	• • •	"	,,		to	,,	8
Lambs and k		•••	"	"	_	to	"	4
			17	,,	_		,,	_

Ponies.

Ponies are not bred in the State. They are imported from Bashahr and Kulu and sold for prices ranging from Rs. 50 to Rs. 150.

## Section B.—Rents, Wages and Prices,

₩ages.

The average wage for unskilled labour is four annas a day, carpenter ten annas, tailor eight annas, and shoe-maker eight annas. But it is more usual to pay all labourers in grain or kind than in cash. Coolies get six pies a mile for carrying loads.

PART A.

The area held by tenants is 1,805 acres. Kind rents are paid CHAP. II.F. on 553 acres and cash rents on the remainder.

Commerce and Trade. Rents,

The usual rate of kind rents is half the produce, but sometimes a lump quantity of grain is taken every harvest irrespective of the outturn. This is calculated to be equivalent to about Rs. 12 an acre on the best land.

Cash rents are chiefly paid on domain lands. The leases are usually auctioned and on an average Rs. 1-8 a bigha is obtained for unirrigated land, exclusive of liability to begar. There is very little competition for the leases, the pressure of population among the tenant class not being severe enough to induce people to come from any distance to take up such land.

#### Section C .-- Forests.

Forests.

Kumhársain State contains demarcated forests with an area of rather over 15,000 acres. In addition there is a considerable area of deháti forest, some of which might with advantage be demarcated. The forests consist of deodar, blue pine, chil, fir, and two species of oak. The quantity of deodar is small, and there are no old trees. The blue pine also is mostly immature; but there are a good number of old chil trees, most of them, however, in demarcated forests. No Working Plan has yet been made for the conifers; but the oak forests Narenti and Talghor are under a Working Plan drawn up in 1899, which prescribes the felling of not more than 400 mature oaks per annum. These trees are sold for conversion into charcoal, and realize good prices. Narenti forest, situated on the northern side of the ridge above Mattiana, is the finest oak forest in the neighbourhood of Simla, and is stocked with mohru trees (quercus dilitata) of great size. A small number of fir trees are occasionally sold from the forests nearest to the Hindustán-Tibet road, and realize fair prices.

Trees may not be felled by zamindars in either class of forest without permission. But they are supposed to be entitled to obtain all timber required for their houses or for any agricultural purpose at the following rates per tree:—deodar one rupee, chil one anna, kail two annas.

## Section F.-Commerce and Trade.

There are no arts or manufactures, and no trade worth speaking of. Imports consist of wool from Bashabr, sheep and goats from Kulu, and piece-goods from the plains. Grain is exported to Bashahr and to Simla.

Trade.

## Section G.—Means of Communication.

CHAP. II,G.

Means of Communication.

The Hindustan-Tibet road runs through the State for a few miles and generally acts as a feeder to it. At Nárkanda a road branches off to Luri bridge on the Sutlej and so on to Kulu. This Communica. passes close to the head-quarters of the State. Another cross-road runs from Kotgarh to Kumhársain Durbár and joins the Narkanda-Luri road.

> The portion of the State situated on the Giri side of the water-shed is not so well served for roads. A fair road between Fágu and Kotkhái crosses the southern extremity of it.

Postal.

There are post offices at Kumhársain and Nárkanda, but no telegraph offices.



## CHAPTER III.-ADMINISTRATIVE.

## Section A.—Administrative Division.

The State is at present under a Manager who has full powers. His is the only Court in the State. The law system of British India is enforced in entirety.

CHAP. Revenue.

The subordinate establishment is: one kánúngo, four patwáris, The Manager. a record-keeper, a reader, a muharrir, a treasurer, a bakhshi, a forest Subordinate ranger, and three daroghas, one in charge of buildings, one of the stables, and one of the jail.

osta blish-

The State is sub-divided into eleven parganas, twenty-eight sub-divisions phatis, and 249 villages. The names of the parganas are: Takrin, Shalahat, Madhaon, Chhebis, Shewal, Kandru, Sihal, Upardes, Chagáon, Chajoli, and Jáo.

There are nine zaildárs, one each in seven of the parganas, one Zaildárs. for Madhaon and Jao, and one for Shewal and Kandru.

Each phati has a lambardár and a bhur or chaukidár.

Lambardárs.

#### Section C.-Land Revenue.

The old revenue system was roughly the following:

Land revenue, properly so called, was realized in grain, oil, ghi, old revenue etc. In addition there were two money taxes basnith and bali. Báli was supposed to be the amount of tribute payable to the British Government. Basnith was a kind of nazarana, which apparently was levied on no fixed principle but had to be paid by every zamindar once every two or three years. The amount levied probably depended upon the needs of the State and the rapacity of the collector.

There were three other miscellaneous demands (called chanda): (1) Ohersi, (2) Ashtmi, (3) Sikandra.

Chersi was levied in cash at Shivrátri, and spent on the pur. Chersi. chase of sheep and goats for that festival and on the salaries of State officials.

Ashtami was only collected in parganas Upardes and Sihal, Ashtami. and the money was spent in goats for various festivals.

Sikundra was collected in Shewal and Kandru parganas, and Sikandra. spent in the purchase of spices, sugar, etc., for the palace.

In addition to these if any special expenditure was incurred by Phan. the State, the requisite amount was obtained by a special levy on the whole State, called phant, to which every subject was obliged to contribute according to his means.

CHAP. III, C. Land There were four classes of kárdárs or officials concerned with the collection of revenue. These were :--

Revenue. Kárdárs, (1) The Mukhiya or lambardár, one for each phati, who collected all cash demands and remitted them to the Palsára; (2) the Palsára, one for each pargana, who was a sort of zaildár and honorary magistrate combined; (3) the Maghnehar, who collected all grain due to the State, one for each pargana; (4) the Chhachhehar, who collected ghi and oil; four for the whole State. Each class was paid a cash remuneration at Shivrátri out of the chersi, but each had its additional perquisites.

The Mukhiya,

The Mukhiya took one rupee from each zamindár, from whom basnith was realised in the year, and he also received one rupee for a criminal offence. At harvest time he was given a certain quantity of grain by every zamindár in the phati and he was allowed for his own private use the free services of one begari all the year round.

Magnehars and Chachhehars.

Maghnehars and Chhachhehars each received one patha for every bhar of grain paid as revenue, i. e., one-sixteenth, and also a free begari.

Palsáras.

The Palsáras were all natives of Takrín pargana, and were sent out one to each of the other parganas as judges, magistrates, and chief revenue officers. Their perquisites were one rupee from every man paying basnith at the time of such payment, a percentage on the value of each civil suit in their pargana, whether decided at head-quarters or by themselves, twelve bhars of grain (about eleven pakka maunds) out of the revenue, one begari for their own private service all the year round, and as many begáris as they might require at any time for any special work. The power wielded by a Palsára was considerable. He could collect the basnith how he liked, and from whom he liked, and the whole assessment of a phant was in his hands. He used to march into his pargana at the head of thirty or forty men, and enforce his extortions through them. Matters eventually reached such a pitch that the State rose in revolt, and demanded a regular Settlement. This was sanctioned in 1893 and completed in 1895 by Ralla Rám, Kánúngo, and revised in 1897 by Rai Sabib Mangat Rám. Manager of the State, now Manager of Bashabr.

Settlement results.

The results of the Settlement were as follows:-

The old officials were dispensed with and resident zaildárs appointed to the parganas in place of the Palsáras. Mukhiyas became lambardárs.

Tenure.

Formerly the State had enforced its right of ownership of all land to a very impolitic extent, and a zamindár was frequently ousted from his holding to make room for some one

else, who was ready to pay higher nazarina for the land. The result was that, no man's tenure being safe, no improvements to the land were attempted. In the Settlement, cultivators who held by payment of nazarina were given the rights of adna malik, which secured them fixity of tenure.

Land Revenue.

The cultivated land alone was surveyed, all waste and forest being entered as belonging to the State.

Soils were classified, according as they were irrigated or unirrigated as follows:-

Soils,

#### Irrigated.

Kiar awal.—Land irrigated from streams, which lies in a warm sheltered place, and which can bear two crops in the year, wheat in the spring and rice in the autumn.

Kiár doyam. —Land similarly irrigated but lying in the colder altitudes and bearing only one crop. The water which comes on to this land being cold, the rice grown is inferior.

## Univrigated.

Bákhal awal.—Well manured land near the homestead growing two crops in the year.

Bákhal doyam.—Ordinary good land situated at some distance from the village, bearing, as a rule, one crop only, and manured not oftener than once in two years.

Bákhal soyam.—Land which is cropped once in two years, and only very occasionally manured.

Bákhal chaháram.—The worst land situated high up on the hills, often overshadowed by trees, and cropped once every three or four years.

These various classes were assessed per acre as follows:-

Soils' rates.

						Rs.	a.	p.
Kiár	awal	•••	•••	•••	***			0
	doyam					(4	0	0
"	aogam	•••	***	•••	•••	{ 4 2	8	0
Bákh	al awal	•••	***	•••	•••	2		
,,	doyam				•••	1	7	0
"	soyam	•••	•••	•••		1	0	0
,,	chahár	am	•••	•••	•••	0	8	9

Cesses are levied in addition at 25 per cent. on the revenue Cesses. These are:—

Zaildár	•••	•••	•••		•••	I	per cent.
Lambardár	• • •	• • •	• • •	• • •	•••	5	"
Patwári	, •••	• • •	• • •	•••	•••	в	<b>)</b>
State servar	nts	• • •	• • •	•••	• • • •	10	,,
School	• • •	•••	•••	• • •	1	2	"
Hospital	•••	•••	•••		.,. 1	9	>2

III, C. Land Revenue.

Results of Settlement. tomary mands,

The result of the Settlement was to fix the State's income from land revenue and cesses at about Rs. 15,000, exclusive of all releases and assignments.

There are other special customary demands, which are levied Other cus. on the subjects of the State on certain occasions. Such are:-

(1) The quinquennial festival of Kot Ishwar Mahadeo.

(2) Marriage of the Tikka or Dei Sahiba.

- (3) Funeral of the Ráná.
- (4) Installation of the Ráná.

(5) Birth of the Tikka.

(6) Lugru of the Tikka, i.e., the day on which he is first given solid food.

(7) Jadolan, or hair-cutting ceremony of the Tikka.

(8) Badáran or investiture of the Tikka with the sacred thread.

For (1) four pathas of wheat and four pathas of barley are demanded from each house.

For (2), if the Tikka's bride is brought in a dooly and married at Kumharsain, or if the Dei Sabiba is taken away in a dooly to be married elsewhere, not more than a rupee is paid by each house. But if the wedding is done in style, the Tikka going away with a tarát to fetch his bride, or the Dei Sahiba being married at home, the special levy is higher, and the required amount is distributed among the zamindárs according to their means by the zaildárs and lambardárs.

On any of the other occasions enumerated a rupee is usually levied on each house, but the amount is supposed to depend upon the condition of the State's finances. If this is satisfactory less is demanded, and if not, more.

Begár.

An additional burden is begár or forced labour, of which there are said to be three kinds:—

> (1) Batráwal, carrying of stones and wood for State purposes from Hattu hill above Nárkanda.

> (2) Zaddi baddi, general begar for special persons journeying through the State.

> (3) Ordinary begár of one month's service in the year by every owner of land and every tenant of domain lands.

There are forty begáris on duty overy day, twenty at headquarters for State duties, and twenty at Narkanda for travellers. Eight parganas supply the former and two the latter. monthly detachments are supplied by the parganas by roster, and each village has its fixed number. The selection of the actual men rests with the  $lambard\acute{a}r$ . Any person missing his turn has to pay a fine of Rs. 4. If this has to be realised by process it is increased to Rs. 4-12.

PART A.

About 1.567 acres are held revenue-free on various accounts. Some are held in jágír by members of the Ráná's family. are temple estates or religious and charitable assignments. loss of revenue involved is about Rs. 3,000 annually.

CHAP. III, J Medical. Assignments.

#### Section D.-Miscellaneous Revenue.

There is one shop at Kumhársain licensed for the sale of opium and intoxicating drug, and the licensee has agents at Nárkanda and druge. Huli. The license usually sells for Rs. 60 a year.

Opium and

There is no tax on the cultivation of poppy. Wholesale licenses are issued at a fee of Rs. 8, which allow the holder to purchase poppy, doda, opium, or post in any quantity, and either export it or sell it to the contractor. Cultivators are required to report at the time of the poppy harvest how much opium of the last harvest remains in their possession. The limit of possession of opium by the public is five tolas for each person.

The total revenue from opium and drugs is about Rs. 200.

There is one licensee in the State for both distillation and sale of liquor. It is auctioned annually and realises Rs. 70 or Rs. 80. The limit of possession is the same as in British India. There is no import or export of liquor and no system of passes. If necessary at any time, the licensed vendor is given permission to import spirit.

Excise.

Stamps both judicial and non-judicial are made by the impression of a rubber stamp on a plain sheet of paper. The values are the same as in British India, as are also all rules governing their issue and use.

Stamps,

## Section H.—Police and Jail.

The police force consists of one sergeant and six constables of the Simla District police, who form the Manager's guard.

Police.

There is one jail with accommodation for fifteen prisoners.

Jail.

## Section I.—Education and Literacy.

A Primary School is maintained at Kumhársain, and is ttended by about twenty boys.

Education.

## Section J.-Medical.

There is no hospital or dispensary.

Medical.



# 10.-BHAJJI STATE GAZETTEER.

PART A.

## CHAPTER I-DESCRIPTIVE.

#### Section A.—General.

The Bhajji State lies between 31° 7' and 31° 17' north, and CHAP. I, A. 77° 2' and 77° 23' east, on the south bank of the Sutlej. The area General. is 96 square miles, and population (in 1901) 13,309. It is bounded on the north by Suket, on the east by Sangri and Kumhársain. on the south by Keonthal, Madhán, Koti, Patiála, and Dhámi, and on the west by Bághal. The capital, Suni, is on the Sutlei about twenty-four miles from Simla.

Physical

The country is mountainous, the elevation above the sea ranging from 2,000 feet in the Sutlej valley to 9,400 feet at the summit of the Shali peak. About one half of the State to the east of the Nauti khad consists practically of the Shali range, which runs parallel to the Sutlej, and from which numerous spurs run down more or less at right angles to the river. West of the Nauti khad the average elevation of the country is lower, and the principal natural feature is the long ridge, which, starting at Mashobra, enters the State just beyond Naldera, and runs for a considerable distance almost parallel to the Sutlej, until it ends on the river some three miles below the suspension bridge, which carries the road from Simla to Suket.

The average annual income is Rs. 20,000, and Rs. 1,440 are Income. paid in tribute.

## Section B.—History.

The founder of the ruling family came from Kangra, and The family. acquired possession of the State by conquest. (1) The country was overrun by the Gurkhas from 1803 to 1815, and on their expulsion the British Government confirmed Rána Rudar Pál in possession of the State, by a sanad, dated 4th September 1815. Rudar Pál fourteen years before his death made over the State to his son Ran Bahadur, and retired to Hardwar. Ran Bahadur reigned till 1875, when he was succeeded by his son, the present Chief Durga Singh, born in 1842. Rána Durga Singh's heir is his son Praja Pál, a boy of about eleven or twelve years of age. The Rána has two brothers, Mians Parmatan Singh and Bije Singh, with whom he is not on good terms.

The ruling

## Section C.—Population.

CHAP. I, C.
Population.
Tribes and castes.

The population is, as in the other Hill States, composed chiefly of Kanets with an admixture of Rajputs and Brahmans. No special description of these is required.

Religion.

The best known seat of worship in the State is the temple of Kali on the top of the Shali, a conspicuous hill opposite Mashobra, 9,623 feet above the sea level. There are nine other temples elsewhere in the State. The hot sulphur springs near Suni, are supposed to be the property of the god Siva, who has a temple in the vicinity.

Manners and customs.

The descriptions of manners, customs, and occupations given in the Gazetteers of neighbouring States and the Simla District apply equally well to Bhajji. Bhajji has nothing peculiar in this line.

Fairs. The principal fairs are the Baisskhi in April and the Dasehra in September, and about these two there is nothing remarkable.



## CHAPTER II-ECONOMIC.

## Section A.—Agriculture, including Irrigation.

No regular settlement of land revenue has ever been made CHAP.II, A. in Bhajji. Hence no special enquiry into the general economic Agriculture conditions of the State has been held, and practically no information on the subject is available.

General conditions.

Agriculture is of the usual type of tracts lying in the Sutlei valley. The fields on the sunny plateaus overhanging the river are extremely fertile, especially when helped by irrigation from the numerous side streams. Those higher up on the hill slopes are less so, and there is the usual proportion of poor stony ground, which yields one crop of inferior grain once every two or three years.

Agriculture.

#### Section C.—Forests.

Forests.

There is a certain amount of forest, both demarcated and undemarcated. The greater part of the demarcated forest lies on the slopes running down from the Shali ridge to the Sutlej. This forest contains fir, deodar, oppress, oak and chil. Nearly all the large deodar and cypress have been felled, and only small trees remain. There is a large quantity of oak, which would vield charcoal for the Simla market, but the extraction of the produce would be difficult owing to the precipitous nature of the ground. In addition to this large block, there are several patches of forest scattered through the State, the higher ones containing deodar, blue pine, and chil, and the lower ones, near the Sutlej, the scrub species of the lower hills. A working plan was drawn up in 1907 which provides for the felling of a few fir, cypress, chil, and oak trees annually, and estimates the net income as Rs. 6,600 a vear.

## Section E.-Arts and Manufactures.

The only manufacture of any note in the State is that of Manufactur. paper, which is made from the bark of a shrub called set barwa. The inner layer of the bark is boiled, pounded with small mallets into pulp, and cleared with water. It is then spread on to frames by the usual process of dipping, and the sheets dried in the sun. The industry belongs properly to the Kolis of Katnol, a village on the slopes on the Shali, but it is now carried on in the State jail. The paper compares favourably with the ordinary jail made fibre paper.

PART A.

## Section G.—Means of Communication.

CHAP. II,G.

Means of Communication.

cations.

The State is fairly well off for roads suitable for horse and mule traffic. A road runs fram Simla through Naldera to Suni. Half-way between Naldera and Suni, at Basantpur, another road branches off, which runs up the river, and joins the Hindustan-Tibet Road at the point where the latter descends from Kotgarh and meets the river. From Suni other roads run to Halog, the capital of Dhami, and Arki, the capital of Baghal. Two miles below Suni the Sutlej is spanned by an iron bridge, which carries over a road into Suket.

Postal.

There is one post office in the State at Suni.



## CHAPTER III.-ADMINISTRATIVE.

## Section A.—Administrative Divisions.

The State is administered on old-fashioned lines, but a proper system of records is in vogue. The Rána is assisted by a Council of three members, of which the Wazir is President. In addition to these officials there is a treasurer, a bakhshi, and a kotwál.

CHAP.
III, A.
Administrative
Divisions.
General

There are four parganas—Barail, Chhotail, Chautha, and Suraj. arrangements. Each has a zaildar. There are in all thirty-seven lambardars in sub-divisions. the State.

#### Section C.—Land Revenue.

Land revenue is assessed summarily. It has never been re-Landrevenue. gularly settled. The basis of assessment is soil classification and the rates per bigha are as follows:

		A A STATE OF THE PARTY OF THE P				$\mathbf{Rs}$	p.	p.	
Kiar	awal	•••			•••	1	15	0	
"	doyam		E		•••	0	15	0	
Kulhan	it awal	•••	TAG	四月斯	•••	1	1	0	
2)	doyam	***		illed.	••• ,	0	12	б	
Bakhal	awal	•••		7144	•••	0	11	0	
<b>))</b>	doyam	•••		2.4	•••	0	7	0	
Tikar	awal	•••		त सप्तम	**1	0	4	0	
22	doyam	•••	•••	•••	•••	0	2	6	

The annual income from land revenue is about Rs. 15,000.

## Section D.-Miscellaneous Revenue.

Miscellaneous sources of revenue are water mills and shops, Miscellaneous which bring in about Rs. 327 annually. Excise yields from Rs. 100 revenue. o Rs. 226, and opium licenses Rs. 90. The State is noted for he purity of its opium.

From Rs. 400 to Rs. 600 are derived annually from the Stamps. ale of stamps, court-fee and non-judicial.

CHAP. III. H.

#### Section H.—Police and Jails

Police and Jails. Police. The State police force consists of one Deputy Inspector, two sergeants, and thirty-seven constables.

Jail.

There is a jail, which is in the charge of the State police.

## Section I.—Education and Literacy.

Education,

The Tikka has a tutor, who instructs a few other pupils, but there is no regular school in the State. It is intended to start one immediately.

## Section J.-Medical.

Medical.

There is no hospital, but a baidkhana is maintained at Suni, where native medicines are dispensed, and sometimes food supplied to needy persons. Two miles below Suni on the Sutlej are some sulphur springs, which are reputed to possess valuable curative properties. These are principally on the Suket side of the river.

# 11.—MAHLOG STATE GAZETTEER. ———

PART A.

## CHAPTER I.—DESCRIPTIVE.

#### Section A.—General.

Mahlog lies between 30° 52' and 30° 5' N., and 76° 52' and CHAP. I. A. 76° 58 E., some thirty miles to the south-west of Simla, between the States of Kuthár and Nálagarh. Its area is 43 square miles and population (1901) 8,968. The capital, Patta, lies at the foot of the Kasauli hill, and is distant some seven or eight miles from that place. It is about ten miles from Sabáthu. The Moghul emperors placed all the cis-Sutlej States under Biláspur, through whom they paid tribute. The Mahlog Chief assigned twelve villages to Bilaspur in lieu of tribute, and these were seized from that State by Nålagarh shortly before the Gurkha invasion. Two of them, Gaila and Jamrári, lie in the middle of the present Mahlog State, and still belong to Nálagarh.

General.

## Section B.—History.

The following is the traditional account of the formation of of the State. the State.

Bír Chand, Rája of Ajudhia, was ordered in a dream by Shivji to go on a pilgrimage to the holy lake of Mansarawar in Tibet. He did so, and from there was sent by Shivji to Bhowana, a place between Kálka and Pinjore, and directed to expel the máwis of that neighbourhood and set up a kingdom of his own. The term máwi or máwái, it should be explained, belongs to the dialect of these hills, and means a powerful independent man, who owns no Chief and pays no revenue. The word máwá (a free grant of land) is from the same root. In all the Hill States we find a tradition that previous to the immigration of Brahmans and Raiputs. the country was split up into a number of small communities, each under a movanna or máwi. In this legend, then, máwi seems to denote the previously established rulers of the territory, whoever they were.

Bir Chand, in accordance with the god's bidding, sent for the máwis and requested them to withdraw. They refused, and were in consequence all but exterminated by a dire disease sent by Shivji in answer to Bir Chand's prayer for help. The few survivors made their submission to Bir Chand, painted the tilak on his forehead as a sign of sovereignty, and then left the country.

Bir Chand

Thereafter the State of Bhowana is said to have waxed and flourished until in the time of Kandosi Chand, the sixth Chief from Bir Chand, it extended as far south as Delhi.

Kandosi

CHAP. I. B. History. Uttam

Chand.

Uttam Chand, the grandson of Kandosi Chand, was, however, defeated by the Raja of Sirmur, and deprived of his kingdom. He fled to his father-in-law, the Rana of Keonthal, and with his help succeeded in recovering twelve parganas, which he named Mahlog, as they were inhabited chiefly by máwis. He fixed his capital at Kotgharsi, now in Patiála territory.

Ajít Chand.

Seven generations later Ajít Chand, the Rája of Mahlog, lost nine or ten parganas to the Rája of Kángra, who handed them over to Baghát, and thenceforth the Mahlog Chief was known as Rána instead of Rája. Forty-four Ránas intervened between Aist Chand and Sansar Chand, to whom the State in its present forms was restored by the British after the Gurkha war.

Value of the legendary account.

This legend is more than usually vague, and it is impossible to fit it with any kind of dates. It is probably of little or no historical value, but is given here for what it may be worth. that can be stated positively about the ruling family of Mahlog is that tradition assigns its origin to Ajudhia, and that it does not appear to have risen to importance at any period.

Sansár Chand and Raghunáth Chand.

Sansar Chand was only granted the title of Thakur, a grievance with his descendants, who fail to see why the rulers of far smaller States, such as Darkoti and Balsan, should be styled Ránas. Sansár Chand's grandson, Raghunáth Chand, was made a Rána in 1890, but the distinction was personal, not hereditary.

Arrangements after Rána Raghunath Chand.

Rána Raghunáth Chand died in 1902, leaving two sons, Tika the death of Durga Chand and Mian Shiv Singh, then aged two and three years respectively. The administration was placed in the hands of a council of four, consisting of Mansa Rám (President), the hereditary Bakhshi and family priest of the late Chief, whose ancestors are said to have held the same posts for forty-eight generations, two Kanet mahtas or zaildárs called Mast Rám and Báli Rám, and Moji Rám, first a personal servant of the Rána's and latterly his treasurer. These men carried on the administration on old-fashioned lines for some years with tolerable success, Mansa Rám being the guiding spirit.

Supersession of the council.

In 1907 Mansa Rám quarrelled with the chief Ráni, the The other council members sided with the mother of the Tika. Ráni, and the other three Ránis and most of the subjects of the State with Mansa Ram. It became necessary to supersede the council and associate a Government Manager with Mansa Rám Mansa Rám died in January 1908 to administer the State. before this arrangement could be carried out, and the State is now under the sole management of M. Bhawani Singh, a Naib-Tabsildar of the Jullundur Division.

PART A.

## Section C.—Population.

No special description of the people is required. A few notes CHAP. I, C. on religion are available. Population.

There is a gurudwára at Haripur, the gaddi of a sect of gurus, who are much reverenced by the people of the lower hills dwarn Haripur. and adjoining plains districts, both Sikhs and Hindus. Balram is the present occupant of the gaddi, which receives a iágír allowance from the State. The original guru was Jawáhar Singh, in whose honour a fair is held at Jahawarji village every three years, at the end of March. The fair lasts some fifteen days. and is attended by many Sikhs from the Punjab, as well as people from most of the other Hill States. The Haripur guru visits the fair and collects, it is said, as much as Rs. 5,000 or Rs. 6,000 in subscriptions to the gurudwara. An annual fair on a smaller scale is held at Haripur in October in connection with the gurudwara.

The guru-

One of the principal deotas in the State is Jit Danon of Jatáon. Jít Rám was a Kanet herd boy who lived in an isolated village surrounded by hills called Dun. He thought that this constituted the whole world, and was much surprised to find another village, Jatáon, one day when following strayed cattle. On his return he told his sister-in-law, who was looking after him, that he had found a new world. She mocked him, on which he removed himself to Jataon, telling his sister-in-law that she would get no milk from her cows until she worshipped him. He remained at Jatáon all his life and was deified after his death. Every man in the State offers him a goat and a seer-and-a-quarter (kacha) of ahi, when one of his cows calves, to ensure an abundant supply of milk.

Jit Panon.

Another deota is Ghurka, a hero of the Mahabharata, whose temple is at the village of Gharsi on a ridge known as Ghurka Dhár.

Ghurks.

The Shamanu deota is a devi named Gayashia. She was brought from Bhagri in Kuthár State by a Brahman, named Surja, the whole of whose family had been killed by the Badohi Kanets, a notorious set of freebooters. A fair in honour of this deity is held on the first Tuesday in Jeth at Shamanu.

#### CHAPTER II.—ECONOMIC.

## Section A.—Agriculture, including Irrigation.

CHAP. II.A. condition.

The conditions and method of agriculture are the same as Agriculture in the other lower Hill States. There are no statistics on which Agriculture to base an account of the economic condition of the people, but and economic there is no reason to suppose that this has any unusual features.

#### Section C .- Forests.

State forests.

The State has 1,518 acres of demarcated forests and a certain amount of village forest. The higher-lying forests in the northern part of the State contain chil (pinus longifolia), but all the timber available is required for the right-holders, and none can be exported. The other forests contain miscellaneous species of small trees fit for yielding small billets of firewood, interspersed with a certain quantity of bamboo. The only marketable products of the forests are fuel, charcoal, grass, and bamboos. The three former are sold in Kasauli or Sabáthu. and the bamboos in Kálka. The estimated annual revenue from the forests is Rs. 1,300.

## Section G.-Means of Communication.

Roads.

The State has one fair road, that connecting Sabathu with Baddi in Nálagarh. The old route to Simla viá Rupar was by this road, which passes through Patta. The other roads are mere village paths, but some of them are practicable for mules.

Post offices.

There is a post office at Khadli on the Kuthar border, a miland-a-half from Patta. This place was a stage on the roa above mentioned, and there are the ruins of an old da bungalow near it.

## CHAPTER III.—ADMINISTRATIVE.

## Section A.—Administrative Divisions.

The Manager now controls the whole of the administration, and his is the only court. The law of British India is en. forced.

CHAP.

Adminis. trative Divisions. Administra.

Settlements.

Rana Raghunath Chand between the years 1886 and 1893 carried out a rough Settlement in the State. A revised Settlement is now being started (1908) under the superintendence of the Manager.

In Rána Raghunáth's Settlement the State was divided into four parganas, Garsháng, Khadyáhad, Dún, and Gharnáli, each and village under a mahta or zaildár. These officials were paid from Rs. 10 officers. to Rs. 20 a year, and received from twenty to forty kacha maunds of grain, and from sixteen seers to 11 maunds kacha of cotton in addition. The parganas were divided into 55 mehráis or lambardár circles, the detail being Gharshang 10, Khadyahad 19, Dún 16, and Gharnáli 10. The Dún lambardárs received one anna per rupee of the dhal (see below), and two kacha maunds of grain a year. The other lambardars got Rs. 5 and two kacha maunds. One patwari was appointed and a revenue officer called Afsar

Sub-division

Pargana Dún was assessed on the batái system, the State taking one-fourth of all produce, except sugarcane and of Dan parcotton, and one anna per bigha as dhal, or contribution towards the tribute payable to the supreme Government. Sugarcane was charged 10 annas a bigha on a moda crop (i.e., the second crop of a sowing) and Re. I a bigha on a laira crop (i.e., the first crop of a sowing).

In other parganas rates were fixed per bigha on an elaborate soil classification. Irrigated land paid from one rupee to ten of the other annas a bigha and unirrigated land from eight annas to one anna. On first class irrigated and unirrigated land 121 kacha seers of grain were taken per rupee of cash revenue as follows:-rice 1 seer; másh 1 seer; wheat 4 seers; maize 64 seers.

Assessment

The total cash revenue amounts to some Rs. 9,500. grain received as revenue is stored in two granaries, one at Patta results. and the other at Surajgarh. The principal portion of the salary of every State official is paid in grain, and after the disposal of the quantity required for this purpose and for feeding the palace inmates, about Rs. 1,000 worth of grain is available for sale in an ordinary year.

Revenue

CHAP.
III. D.
Miscellaneous
Revenue.
Begár.

Begár is imposed in terms of the land revenue, that is to say, a man who pays more land revenue than his neighbour has to furnish begár for longer. The term of athwára begár thus varies from four to fifteen days and each man's turn to serve a term comes round about three times a year.

#### Section D.-Miscellaneous Revenue.

Excise.

There are five stills for country liquor at Lúnhattí, Khadli, Kotla, Kalujhand, and Drogi. The contracts are auctioned each year, and fetch about Rs. 500.

Opium and drugs.

The only licensed shop for sale of drugs and opium is at Khadli, the fee for which is about Rs. 100 a year.

Stamps.

No distinction is made between judicial and non-judicial stamps. Plain sheets are stamped with a seal, and the value written by hand. The Council used to charge a receipt stamp duty of 2 annus on every sum over Rs. 5 paid by the State to its servants and others. The income from stamps of all descriptions nowadays is about Rs. 350 a year.

Total revenue.

The State has a total income of about Rs. 20,000 from all sources and pays Rs. 1,440 tribute.

## Section H.—Police and Jails.

Polic

The Manager has a guard of one sergeant and four constables of the Punjab Police. The State police force consists of a Sub-Inspector, a muharrir sergeant, and five constables. They are stationed at head-quarters and furnish a guard for the palace and the jail. Crime is rare.

Jail.

Two or three rooms in the kotwáli are used as a jail, and convicts are employed on the roads or in the State garden. A curious custom prevailed until lately by which a person sentenced to imprisonment could pay Rs. 8 for every month of his seutence and thus escape confinement.

## Section I.—Education and Literacy.

Education.

Literacy is at a very low ebb in this State. A primary school has been started by the Manager at a village called Johranpur, where some fourteen or fifteen boys attend daily. But the people as a whole are apathetic towards education.

[PART A.

#### Section J.-Medical.

The late Rana established a small charitable dispensary at Patta and placed it in charge of a native Christian named Harry Clarkson who belonged to the Sabáthu Mission. He is unqualified, but has managed to do a certain amount of good among a people naturally averse to anything which they consider new fangled. In parts of the State, and especially round about Patta, malarial fever is extremely prevalent at certain seasons.

CHAP, III, J. Medical.



# 12.—BALSAN STATE GAZETTEER.

PART A.

#### BALSAN STATE.

Balsan, or Ghodna as it is sometimes called, lies some thirty miles east of Simla on the left bank of the Giri river between 30°58' and 30°7' N., and 77°24' and 77°35' E. It is a finelywooded tract of some 51 square miles, and has a population of 6,704 according to the 1901 census. The average revenue is from Rs. 10,000 to Rs. 15,000, and Rs. 1,080 are paid as tribute.

General.

The present chief is Rana Bir Singh. His family is said to be a branch of that of Sirmúr, and to have ruled in Balsan for twenty generations. Alak Singh, the founder of the family, is supposed to have acquired the State by conquest; but it was for many generations a feudatory of Sirmúr, and at the time of the Gurkha invasion was subject to Kumhársain along with Bharauli and Madhán.

History.

During the Gurkha War the then chief, Jograf Singh, assisted The Gurkha the British forces so far as his resources would permit him. His principal exploit was the capture of Nagan fort and 100 Gurkhas. whom he handed over to General Ochterlony. At the close of the war he was made independent of all other States, and given the pargana of Bharauli in addition.

According to Mr. Fraser in his Journal and Observations Mr. Fraser in his Journal and Observations account. published under the title of "The Himala Mountains," the Thákur of Balsan had previously taken forcible possession of Bharauli. Writing at Kotkhai on 6th June 1815 Mr. Fraser says:-

Mr. Fraser s

"Both these people (i.e., the people of Punar and the men of Balsan) "are noted for such marauding expeditions, and I believe those of Cote-Kaee "are not more innocent, while they, who inhabit the opposite side of the river "in the valley of Nawar, are known to be notoriously daring thieves. Even "whilst we were in the neighbourhood, the chief of Balsan, that he might "lose no time, seized violently on the lands of the chief of the petty State of "Buhroulee. Nothing could be done at the time but to assure him of the "protection of Government, in common with that which would be experienced "by the whole country, and to threaten the aggressor with their vengeance."

The mutiny.

Thákur Jográj Singh again behaved with conspicuous loyalty during the mutiny of 1857. He sheltered and entertained several Europeans, who left Simla, when the station was threatened by the Gurkha regiment at Jutogh, and in acknowledgment of these services he was created a Rána, and received a valuable khillat in public durbár. He died in 1867 at the age of 67, and was succeeded by his grandson Bhup Singh.

Bhup Singh died in 1884, and was succeeded by his grandson, the present Rana, born in 1861. The latter's heir-apparent is his brother, Atar Singh, born in 1868.

The present

Civil condition. No statistics are available from which an account of the social and economic condition of the State can be compiled.

The people.

The people in their manners, customs, and characteristics resemble those of the neighbouring States of Jubbal and Keonthal. The conditions of agriculture are the same as in the majority of the Hill States, and there are no arts or manufactures worth mentioning.

Forests,

The State possesses some eight or nine thousand acres of fine forest. According to the working plan drawn up in 1903 by the Deputy Conservator of Forests, Simla, the principal species are divided as follows:—

Rau and Pan	drau	•••	•••		•••	3,798	acres.
Blue pine					•	1,127	,,
Deodar	•••	•••	• • •	• • •		829	1)
Blanks and cultivation						928	11

Simla is the only market used for the sale of timber. It would be possible to float logs down the Giri and its tributaries to the Jumna, but it is found more profitable to carry the wood into Simla. The annual net income estimated in the working plan as derivable from the forests is Rs. 4.150.

Communica-

The State is traversed by one main road, the upper Simla-Chakráta road, via Sainj and Patternála. Two other roads skirt the northern and western boundaries of the State for a short distance, the Simla-Kotkhái road, and the lower Simla-Chakráta road via Digthali and Saráhan. These three roads are unmetalled but feasible for mules. All other so-called roads are mere tracks. Kotkhái is the nearest post office.

Administration, The State is well administered on old-fashioned lines, and gives no trouble to the Political Agent. The Rána is the sole executive and judicial authority, and his brother is in charge of the forests.

Sub-divi-

There are four parganas: Paiáli meh Dharti, Shili, Parli Patti, and Bharauli. There are no mahtas, zaildárs, or lambardárs so-called. The revenue is collected by sianas, who are the old class of village headmen frequently alluded to in early accounts of travels in these hills. They receive no remuneration. There has been no Settlement. Land revenue is taken partly in cash and partly in kind.

The principle of assessment is that each zamindár shall pay what he can afford. The income derived from land revenue proper is about Rs. 5,000 a year, and from cesses and nazarána Rs. 2,000.

### Balsan State.]

[PART A

There is no miscellaneous revenue. Liquor is neither manufactured nor sold in the State. Wholesale buyers of opium have to pay a license fee of Rs. 5, but otherwise opium is not taxed. There are no court fees or stamps. Complaints and suits are lodged and decided by word of mouth, and all contracts of sale, mortgage, borrowing, and lending are also verbal.

Miscellane.

The State has neither police, school, nor hospital. The Police, etc. few convicts are confined at the Durbár, and the State chaprassis look after them.

Of all the Hill States Balsan, perhaps, furnishes the best characteristexample of the success of primitive methods of government, when tics. applied by the right sort of Chief.





# 13.—DHAMIISTATE GAZETTEER.

#### DHAMI STATE.

Dhámi lies some 16 miles west of Simla between 31°7' and 31°13' N., and 77°3' and 77°11' E., and bounded on the north by Bhajji, on the east and south by Patiála, and on the west by Bághal. Its area is 26 square miles, and the population in 1901 was 4,505. The capital, Halog, is picturesquely situated on a plateau overlooking the Khalli or Devi Nál on the south and the Sutlej valley on the north. The bulk of the State lies on the eastern slopes of the Kainthu Dhár, a ridge running north-west from Jutogh.

General.

The ruling house is Rájput, and the family suffix, once Pál, is now Singh. The Rána's ancestors were driven from the neighbourhood of Delhi to Raipur in the Ambála district by the invasion of Shahabuddin Ghori in the 12th century, and thence came to Dhámi. The State was formerly a feudatory of Biláspur, but became independent in 1815 on the expulsion of the Gurkhas. A sanad was granted in that year to the chief, Rána Goberdhan Singh, who, as a boy of twelve, had borne arms and fought with General Ochterlony against the Gurkhas.

History.

Rana Goberdhan Singh behaved loyally in the mutiny, and his Bana Gober. services were rewarded by remissions, for his lifetime, of half his tribute. He died in 1867 and was succeeded by his son Fatteh Singh, to whom the same privilege was accorded in 1880.

The present Rána Hira Singh was born in 1878 and succeeded Singh. on the death of his father Fatteh Singh in 1894. He is a well educated and enlightened chief, and he too received a remission of half his tribute in 1901 in recognition of his good government.

Rána Hira

The proprietary classes are Brahmans and Kanets in about equal numbers. The two principal sections are the Brahmans of Bathmana and the Kanets of Jamog, two villages close to Halog. Both are of the Garg got, and their ancestors are said to have invited the present ruling family to be their chiefs. Up to the present time the Ránas, on installation, receive the ráj tilak from representatives of these two tribes, and the State wazir usually belongs to one or other of them.

The people.

The other Brahman section in the State are Dulaihru, Bhát, Karmser, Lohachi and Thungri. Those of the Kanets, mostly named after the villages which they occupy, are Parhechi, of Parhech pargana, Tungru of Tun village, Dagohi of Dagoh, Kunál of Kun, Gurogru of Garogi, Arnu of Aru, Lachhogi of Lachhog, Ráhu, and Jathanti.

Sub-divisions,

The State contains seven parganas: (1) Damher, in which Halog is situated, (2) Bhar, (3) Parhech, (4) Kamrehr, occupied by Ráhu Kanets, (5) Nerma, held by Arnu Kanets, (6) Suin or "the border," (7) Newal or "the hot tract." Each pargana is under a mahta assisted by a mahr or deputy, and a peon.

Forests.

Dhámi State has 928 acres of demarcated forests, of which 600 acres are well-stocked with oak, chil, or scrub. The 600 acres of oak are worked for fuel and charcoal by the system of coppice, with standards in accordance with a working plan drawn up in 1890 by Mr. McIntire. Deputy Conservator of Forests, the provisions of which have been adhered to since that year. Dhámi is one of the most advanced of the States in the matter of forests conservancy. The annual forest income is about Rs. 5,000. The game in the Dhámi forests is carefully preserved, and the Rána has built a small rest-house at Ghani-ki-Hatti, five miles from Jutogh, for the convenience of sportsmen.

Communica-

A fair road runs through the State from Jutogh to Halog through Ghani-ki-Hatti and continues down to the Bhajji border and so on to Suni in that State. There are post offices at Halog and Ghani-ki-Hatti.

Administra-

The Rána conducts the whole administration himself. The State records are kept in the Tánkri character.

Land revenue. Land revenue is assessed on seed measurements. Twenty takas form a lih, and a lih is estimated to produce about 200 kacha maunds (i. e., 80 pakka maunds) of grain in a year. The measure of a lih is its productive capacity, and so a lih of irrigated land is a smaller area than a lih of unirrigated land. Each lih pays Rs. 24 in cash, 12 kacha maunds grain, and 2 kacha seers ghi at both harvests. A certain amount of ghásni (grass land) goes with each lih, and every zamíndár gives ten kacha maunds of grass a year to the State. The total of the cash revenue is about Rs. 8,000.

Begár.

All payers of revenue are due to render ordinary begár for seven days in the month to the State, and special begár at State marriages or funeral ceremonics, shooting parties, camps of officials or distinguished visitors, and for the repair of roads.

Nazarána.

Nazarána is paid by all subjects according to their means at marriages in the Chief's family. At the Sair festival on 1st Asauj each zamindár presents one seer kacha of ghi, and at the Diwáli each State official pays a nazarána of one rupee, and each householder one anna.

Excise.

One shop is licensed at Ghani-ki-Hatti for the manufacture and sale of country liquor. The license fee is sold for about Rs. 250 a year. Opium brings in a revenue of Rs. 40, and charas Rs. 60,

[PART A.

The total revenue of the State, including the value of grain Total revenue. etc., is about Rs. 20,000. The full tribute is Rs. 720, but at present only half that sum is paid for the reason already stated.

The State has a field gun and a force of one officer, one state torces sergeant, and 25 sepoys. These latter act as police, though not officially called so. A jail of the usual primitive type is maintained at Halog, and the few convicts are employed on out-door labour.

There is a primary school at Halog attended by some School twenty boys.



## 14.—KUTHAR STATE GAZETTEER.

### CHAPTER I.-DESCRIPTIVE.

#### Section A.—General.

Kuthár lies between 80° 55' and 31° 1' N., and 76° 57' and CHAP. I, A 77° 1' E., on the opposite side to Sabathu of the Kuthar river General. valley. It is bounded on the north by Patiala, on the east by Patiala and the British pargana of Bharauli, on the south by Beja State, and on the west by Mahlog. Its area is twenty square miles and the population in 1901 was 4,195.

### Section B.—History.

Surat Chand, the founder of the ruling family, is said to have The first come from Kishtwar in Kashmir forty-seven generations ago, and to have acquired the State by conquest. The following account of how he did so is purely legendary.

The Mawis.

The five parganas of the present State of Kuthar, viz., Rihani, Ghar, Shil, Dharuth, and Pheta, were in days of old occupied by mawis. The word mawi, as has been explained in the Gazetteer of Mahlog State, means a powerful man independent of all authority. It is said that the original mawis were Jats from the plains, who established themselves in small village communities in the hills. Other castes followed their example, combined with them in their schemes and became máwis also. Several of the Hill States are full of Kanets who are reputed to be descended from máwis. About four years ago a man called Káshí Rám died in Kuthársara village without issue, and he is said to have been the last of the Kuthár mdwis.

> Overthrow of the Mawis.

According to the tradition, the authority of the mawis was overthrown by bands of fighting immigrants. The ancestors of the present Ribáni Kanets came up from Delhi, and expelled the máwis from Riháni pargana. Next came the Badohi Kanets from Bashahr, who conquered first Ghar pargana, and then Shil and half of Dharuth. The other half of Dharuth and Pheta were seized in the same way by a body of Changri Kanets from Kángra, and ultimately only one village Kuthársara in Pheta was left to the máwis.

One day some of the conquerors came across a man sitting in deep dejection under a tree. He explained that he was a Rajput exile, who had been forced to take service with one of the mawis. and that he wanted help to drive out the mawis from Kutharsara. A meeting was held by the men of the five parganas, and they resolved to assist the stranger. Accordingly Kuthársara was attached, the mawis destroyed and the village handed over to the exile, who was Surat Chand. Eventually the five parganas acknowledged him as their king.

CHAP. I. C.

This amounts to no more than the old tale of an energetic Population, and determined soldier of fortune utilising faction rivalry in a strange country to make himself the master of it. Several of the of the legend. Hill Scanes are said to have been formed in this way.

Subsequent history.

Subsequently the State appears to have been tributary to Keontal, Biláspur, and Nálagarh in turn. The Gurkha invasion drove Rana Gopal Chand to Manimajra in Ambala district, where some o' lis descendants are still jagirdars. He died on his way back to Kuthar after the war, and the State was restored by the British to his son Bhup Chand.

Rain & Bhup Chand died in 1858 leaving a son, Jai Chand, eighteen years of age.

Disorders during the time of Rájá Jai Chand,

The régime of Rána Jai Chand was characterised by a long series of internal disorders. The Rána started well with a capable wazir in the person of his uncle Mián Bahádar Singh, but on the latter's leath he relapsed into habits of indolence and extravagance. The administration was left entirely in the hands of unscrupulous officials, whose extortions periodically exasperated the people to open rebellion. Time after time matters were smoothed over by promises, which were never fulfilled, until at last the people flitly refused to pay any more revenue, and in 1895 the State was on the verge of bankruptcy. Government appointed Mián Du ga Singh of Kotkhái as wazir to straighten things up, but before he could join, the Rana died in April 1896, leaving a son, Jag 't Chand, aged ten years.

ment management of the State.

Miss Durga Singh administered the State as Government Manager for two years, and was succeeded by Gián Singh, District Názer, Simla, who was in turn replaced by Mián Shatranjít Singh, a relative of the Rája of Suket. The young Rána was educated at the Aitalison College, Lahore, and assumed charge of his State in June 1308. The State has been free from all serious disturbance from the date of Mián Durga Singh's assumption of charge.

## Section C.—Population.

Biju denta.

The principal deota of Kuthár and its neighbourhood is Biju. The story goes that long ago there was a Raja in Kotguru called Ajaí Pál. For a long time he had no son, but eventually after years of prayer and charity one was born to him in his old age. This child, who was named Bijaí Pál, showed preternatural wisdom from his earliest infancy and was able to interpret the utterances He succeeded to his father's kingdom, but soon gave it up and began to travel about the hills as a fakir, welcomed and reverenced wherever he went. One day he came to Deothal, a village on the left bank of the Gambhar, four miles from Sabathu, where the Sabáthu-Simla road crosses the river on an iron bridge.

Here he fought and vanquished the local deota Sri Gul and took CHAP. I, C. possession of his temple. The people round about made him their Population. deota, and he has continued to be worshipped at Deothal ever since, his name being gradually corrupted to Biju. Several other small temples in his honour exist in the villages of Kuthar, Beja, Patiála, Bharauli, etc., built of stones taken from Deothal.

Biju deota.

This legend is carriettely different from that generally current about the deota Bijo, and in it Biju has possibly been confused with some other deit. In the upper hills Biju is the same as Bijat, the lightning god, who is identical with Sri Gul. Sri Gul has a small temple on the Chor peak, and a larger temple at Saráhan in Jubbal, where he is called Bijat. The tradition as to his origin is given at length in the Jubbal State Gazetteer.

In 1895 the Kuth'r subjects took an oath of non-allegiance to the Rána on Biju decta, and one of the first measures of re-organisation, which the Government Manager had to undertake, was the formal release of the malcontents from their oath.

The principal tribes are Brahmans, Kanets and Kolis. The Kanets are practically confined to the three sections above mentioned.

**Principal** tribes.

The Rihani Kanets are said to have come from Delhi. story of their supposed crigin is given in the Kunhiár Gazetteer. that their progenitor was one of four sons of a king of Hindustan, who migrated to these hills. The name of their gol is Tunar.

Riháni Kanets.

The Badohi Kanets have been described as coming from Bashahr, Another account is that the Badohi Kanets of Bashahr Kanets. came originally from Bade i village in Kuthár.

Badohi

Nothing further is known of the origin of the Chaungri Kanets than the story that they came to Kuthar from Kángra.

Chaungri

There is nothing special to describe about the Brahmans and Kolis. There is a tradition that the village of Bhágri was originally held by Brahm in mawis and that the Badohi Kanets, wishing to get rid of them, adopted the expedient of inviting them to a jug (religious least) and poisoning the whole lot of them. The only one to escape was a pregnant woman, who had not gone to the feast. She afterwards gave birth to a son, Surja, who removed himself and the dcota of Bhágri to Shamanú in Mahlog, where his descendants are still called Bhagotal Brahmans. We may suppress that the ghosts of the murdered Brahmans did not neglect their opportunities, as their newas\* are still worshipped in Badoh village by the Kanets, and a jag given in their memory every three or four years towards the cost of which the State subscribes.

Bhágri Brahmans.

<sup>\*</sup>Vide Ba mahr State Gazetteer.

### CHAPTER II-ECONOMIC.

Agriculture.

Price land.

The principal paying crops are rice and ginger. No regular Settlement has been made, and so there are no statistics regarding agriculture available. From ten to twelve per cent. of the cultivated area is irrigated by *kuls*.

Ready markets for agricultural produce are to hand in the adjoining cantonments of Subáthu and Kasauli, and the value of cultivated land in the State is comparatively high. In the time of the late Rána sales were effected at rates varying from Rs. 80 to Rs. 150 a bigha, in spite of the fact that no transfer of land was recognised unless 50 per cent. of the price was paid to the State.

Forests.

The State has five demarcated forests, two of which contain chil pine. A working plan was drawn up in 1904. No surplus chil is at present available for sale after satisfying the demands of the right-holders. The only income derived from the forests is by sale of fuel, grass, and bamboos from the scrub jungles. These bring in some Rs. 400 or Rs. 500 a year.

Roads.

The only road through the State is the Subáthu-Baddi road which passes through the Durbar.

### CHAPTER III.-ADMINISTRATIVE.

The only court in the State is that of the Rana, who controls the whole administration himself. The law of British India is tion. in force wherever applicable, and the system introduced by the managers of governing the State as far as possible on the lines of a British district is still maintained. The one modification of the Indian Penal Code made is that cow killing is punishable with imprisonment for life.

Administra-

The sub-divisions of the State are the five parganas already Sub-divisions mentioned. The village officers are called lambardars, and they and are remunerated from a cess called bishtang which is realised at the rate of two annas per rupee of land revenue.

No regular Settlement has ever been carried out. Land revenue was assessed by Rána Bhup Chand in 1848 on the jún rue. and patha measurements. In the majority of villages revenue was taken in cash, but some had to pay both cash and a share of the crops. The cash revenue was originally about Rs. 5,000, but under Rána Jai Chand it rose first to Rs. 8,000 and then to Rs. 15,000.

Land reve-

The pavers of kind revenue are said to have been the victims of much oppression at the hands of Rana Jai Chand's officials. method The system employed was as follows: The crop was cut and brought to the threshing floor, where it was covered with a layer of earth on which a sort of mark or seal was placed (called changa) by a State official. To break or tamper with this seal was a criminal offence, and thus the cultivator had to bribe the official not to bring a charge of damaging the seal against him. and to fee him before being allowed to open the seal and thresh the crop. The State share of the grain was one-fourth; 18th was taken in addition for the officials, and the cultivator was left with 11ths, but from this he was expected to feed the State ahlkar and his staff during their visit as well as provide the wherewithal for the necessary bribes, in addition to his cash revenue.

Oppressive

There was also a system called paiya jins by which zamindars were obliged to sell grain to the State at considerably less than posts. current rates. There were various other miscellaneous imposts in cash and kind, and the burden of vegár was exceptionally heavy. All these formed grievances which contributed to the upheaval of 1895.

Revision of assessment and present arrangements. When Mián Durga Singh took over the management it was decided that the State could not bear the expense of a regular Settlement, and all that could be done was a revision of the old arrangements. The cash revenue was fixed at Rs. 6,539 and a new distribution made. The revenue of villages assessed in cash and kind was fixed at Rs. 1,000 and 1,200 maunds of grain annually. The more objectionable of the other demands were abolished and others maintained or modified. These stand at present as follows:—

Miscellaneous demand.

- (1) Bhet.—This was a contribution towards a general feast to all subjects of the State at Diwáli. Latterly the feast had been discontinued, but the contribution remained. Bhet is now paid by State officials at the rate of one rupee each.
- (2) Kámdári—a patwár cess at six pies per rupee of land revenue.
- (8) Bishtang—two annas per rupee of land revenue for the lambardár.
- (4) Zákat, a duty of three annas on every house which produces and sells ginger.
- (5) Marriage tax.—Every zamindár pays Re. 1-4-0 on the marriage of his daughter as a fee to the State menials, and gives a goat to the State on the marriage of a son. In return for the goat the State gives a turban.
- (6) Customary demands for marriages, funerals, installations, etc—Each house contributes from two annas to one rupee according to its means on the Rána's installation, the birth of an heir, investiture of the Tikka with the sacred thread, and at all funerals in the Rána's family. At the Tikka's marriage an all-round subscription of Rs. 5 is levied, and contributions according to means taken at the marriage of a daughter or sister of the Rána.

Escheat of land to the State.

If a land-holder dies without leaving a direct heir or any collaterals in the second degree, his land escheats to the State and is sold by auction, with the reservation that any proved relative of the deceased, residing within the State, has a right of pre-emption at the price realised in auction. The rit fee, payable by the second husband of the widow or widows of a man dying under these circumstances, used to be recovered and appropriated by the State. The rit custom has lately been abolished officially.

Begár.

Begár is as usual of two kinds, athwára or ordinary begár, and hela or extraordinary begár. Rána Jai Chand maintained so expensive an establishment, that the attendance of thirty-five athwára begárís

was required at the palace daily. This formed the chief ground for his subjects' complaints against him. The number of athwaras has now been reduced to fifteen a day. Each pargana supplies three men a day, and each land-holder has to furnish a day's labour in the month for every two rupees of land revenue paid by him.

Hela tegár is levied on special occasions, such as marriages or feasts, where the begáris are paid nothing but get a share of the feast, or for special work like carrying the baggage of State officials and travellers, when they are paid coolies 'wages, or repair of roads and bridges, for which no remuneration is given.

Hela begár.

There are two stills for country liquor at Uthri and Khadli, which are licensed each year by auction. The license-holder is permitted both to manufacture and sell. The average fee realised is Rs. 250.

Excise.

Two shops are licensed for the sale of opium and drugs at Khadli and Kot. The licenses are sold by auction and usually realise about Rs. 500. The licensee imports his stock from Hoshiárpur and Baghát State.

Opium irugs.

The total annual revenue of the State is about Rs. 15,000, Total reand Rs. 1,000 are paid as tribute.

# 15.—KUNHIAR STATE GAZETTEER.

### CHAPTER I-DESCRIPTIVE.

#### Section A.—General.

The State lies some fifteen miles west of Simla between 30° 39' CHAP. I. A. and 31° 7' N. and 76° 59' and 77° 3' E. The approximate area is General. seven square miles; and the population in 1901, 2,168. The annual revenue is Rs. 4,000, with 1,000 maunds of grain, and Rs. 180 are paid to Government as tribute. The head-quarters are at Hat Kot in the middle of a plateau celebrated for its fertility and close to a beautiful natural tank, which is famous for its waterlilies.

Section B.—History.

The ruling family is an ancient one of Garg Raghubausi Raj- Origin of rulputs, and was founded by Abhoj Deo, who is said to have come ing family. from Akhnur, a petty state now absorbed in Jammu, and to have acquired the State by conquest about the year 1154 A.D.

Abhoj Deo left his home at the head of a band of fighting Abhoj Deo. men to seek for adventures in Hindustán. He was turned aside from his direct road by the news of a revolt in Biláspur, and coming to Kunhiár, found himself opposed by the Keonthal State troops at Raikot, a fort to the south of the present capital of Kunhiar. These he defeated, captured Raikot and the neighbouring forts, and then, pleased with the surroundings of Hat Kot. settled himself there as ruler of the country.

Many of his descendants were keen warriors, and assisted His descen-Nálagarh and Biláspur in their various wars, chiefly against Kulu.

The original area of the State is said to have been treble that Original area now existing, and to have embraced a large portion of what is now of the State. Patiála territory lying to the north and west of the Simla-Sabáthu road between Sairi in Patiála and the iron bridge over the Gambhar, as well as part of the present Baghal State. This yielded an annual income of Rs. 25,000.

About the year 1600, in the reign of Kesho Rai, the State Kesho Rai. began to fall on evil days. Kesho Rai was a weak and indolent ruler, who left everything in the hands of his ahlkars, with the result that the neighbouring States were enabled to filch slices of territory. Bághal, ever active and hostile, seized the portion beyond the Kuni Naddi, and Keonthal appropriated the country between Puabu (near Sairi) and the Gambhar, which was ultimately taken from Keonthal by the British Government and given to Patiála.

CHAP. I, B. History.

Anant Dec.

A hundred years later, in 1715, was born Anant Deo, the most famous of the line. He lived for fighting, and would have a finger in every war that was going in the neighbourhood. On one occasion he joined Biláspur in an expedition against Nadáon in Kángra, and had an Homeric single combat with an Afghán Sirdar named Aggar Khán, the leader of the Kángra men. This resulted in Aggar Khán being slain, and Anant Deo taking his sword, which is still preserved in the State and bears the following inscription.

نصرمن اله فدّم قريب توكلت علي اله

His death.

In 1795 Nálagarh and Bághal united to attack Kunhiár. Anant Deo, though now eighty-one years of age with the scars of twenty-two wounds on his body, managed to repulse them. He was then invited to a conference to arrange terms of peace, and set out on horseback with one attendant only. On the road he was treacherously shot at by some Bághal men, who had been posted for the purpose. His attendant was killed, and he himself wounded and knocked off his horse. Sitting down he tied up his wound and then called out to his assailants that he had a very valuable sword, which they had better come and take. On their accepting the challenge, he killed fifteen or twenty of them before falling himself. The spot where this happened is close to Hat Kot, and is marked by a shrine and a grove of trees. The incident of course served to accentuate the hostility between Kunhiár and Bághal, which is very bitter to this day.

Maggan Deo.

Anant Deo was succeeded by his son Maggan Deo, to whom, as Thákur, the British Government granted the present State on the usual terms after the Gurkha War (Sanad, dated 4th September 1815).

Kishen Singh and Tegh Singh.

Maggan Deo died in 1816, and was succeeded by his grandson Kishen Singh, who died in 1866. His eldest son Tegh Singh succeeded, and died in October 1905 leaving two infant sons, Hardeo Singh, born 1899, and Gopal Singh, born 1901.

Present administration.

The State is at present under Government administration during the minority of the Thákur. The Manager is Lakhsmi Dhar, a Brahman, to whose family belongs the hereditary post of bakhshi, and with him is associated Bannu, a lambardar.

Bir Singh and Hira Singh, The late Thákur for many years took no practical interest in the administration, and left every thing in the hands of his cousins Bir Singh and Hira Singh, sons of Bishan Singh, the younger brother of Thákur Tegh Singh. These men, however, were dismissed by him a year before his death, and Lakhsmi Dhar was appointed Wazir. Bir Singh and Hira Singh are alive, and hold jāgirs, but are not allowed to participate in State affairs.

Title of the ruler

The old title of the ruler was Rai, and it is claimed that he should have been styled Rána in 1815, but that owing to the machinations of Bághal he was only made a Thákur.

### KUNHIAB STATE.]

The above account of events previous to 1815 has been CHAP. I, C. furnished by Pandit Lakhsmi Dhar, the Wazir, and is no doubt Population. mainly traditional. The Baghal version of its ancient relations with Kunhiar would probably tell a different story.

the above

Section C.—Population.

The three most important sections of the population are Tribes and Brahmans, Rájpúts, and Kanete. The last named are, as in most other States, the strongest numerically. The Brahmans are said to be the oldest settlers in the State, and they will be dealt with first.

At the time of Abhoj Deo's invasion Kunhiar was inhabited Brahmans. by Sársut Brahmans, with a few families of Kanets. descendants of these Brahmans form the bulk of the population of Hat Kot, the head-quarters of the State. Only a few families reside in the outlying villages.

The Kunhiar Brahmans are noted for their skill in medicine, Their occupaand practise this profession in other States, going as far afield as Bashahr. They are said to make a lot of money. A great many of them hold land free of revenue (múafi) in Kunhiár, and thus they are a very prosperous tribe. The muafidars pay a small cess called bábat, but nothing else. They are, however, liable to begar service at weddings and funerals, and are usually employed on such occasions either as cooks or messengers. Their muafi holdings are called sásan, and these are liable to confiscation if the holder defaults in begár.

The Kunhiar Brahmans do not permit widow re-marriage and Marriage cusdo not admit the custom of rit. Neither do they demand money toms. for the marriage of their girls, as do some other castes. are called by the titles jodshi, pada, pandit, and baid.

Rájpúts are mostly connections of the ruling family, with Rájpúts. the exception of a few families residing in Chaklu, Jhand, and Sangri. These latter, however, hold their land revenue-free, and are treated in every respect like the other Rajputs, who are related to the Thakur, with the result that they have come to consider themselves so related, and have as a matter of fact become connected by marriage in some instances.

The Rájpúts, who are relatives of the Thákur, have jágírs. Jágirdárs. On the occasion of a son's marriage the father has to make a payment of ten rupees to the State called dham. This is supposed to be the price of grain and goats for the wedding feast. In former times he had to spend a lot of money on a feast, but now he is allowed to compound with this payment. In return the State gives him one rupeo, which is called tika. When a girl is married nothing is either given or taken.

#### KUNEIAB STATE.]

CHAP. I, C. Population. Marriage Customs. The practice, sometimes prevalent among Rájpúts elsewhere, of taking a daughter away in a dooly and marrying her away from home is strictly forbidden in Kunhiár, and punishable with forfeiture of  $j\acute{a}g\acute{i}r$ . The bride must be fetched away by the bridegroom and his barát in proper style. But there is nothing against a man marrying a bride brought in a dooly, from outside the State. The Rájpúts do not practise  $r\acute{i}t$  or widow re-marriage.

Kanete.

There are three main families of Kanets, Namoli, Ghamariana, and Charaundu.

The Namoli Kanets. The following is the traditional account of the origin of the Namoli Kanets:—

A king of Hindustán had four sons, who migrated to the hills. Their names were Budh Chand, Hari Chand, Kirpal Chand and Sigmi Chand. Budh Chand settled in Beja, Hari Chand in Rihána in Kuthár, Kirpal Chand in Ladog in Bághal, and Sigmi Chand in Namol in Kunhiár. From Hari Chand are descended the Riháni Kanets, from Kirpal Chand the Ladogar Kanets, and from Sigmi Chand the Namoli Kanets. All three families were prominent in the various petty wars of their respective States.

Sigmi Chand. When Sigmi Chand came to Namol the Brahmans and Kanets of Kunhiar wanted to make him their ruler, but he refused the honour. In spite of this they used to call him Raja. When Abhoj Deb appeared it was Sigmi Chand who advised the Kunhiar people to put him on the throne, and they did so.

Other Kanet families.

The Ghamariana and Charaundu families were settled in Kunhiar previous to this. There is no information as to their origin.

Occupations.

Most of the Kunhiar Kanets are cultivators, and nearly every family has a representative in service of some kind in Simla. Some of them are said to be clever painters and decorators and to earn high pay in different shops. Many are chaprassis in the various Government offices. All are practically illiterate.

Marriage ous-

When a Kanet girl is married, the father pays the State one rupee called bhondri. If a boy is married the father has to give the State a maund and a half of atta and rice, a seer of salt, a seer of raw sugar, a seer and a half of ghi, and one rupee for a goat. If the father is an old State official he has to give a goat worth three or four rupees. In return the State gives a turban.

If a Kanet woman leaves her husband and goes to another man, the latter pays the former from Rs. 100 to Rs. 300, as rit, and returns him all the woman's jewelry. The man who realises rit must give one-fourth of it to the State.

Non-fulfilment of betrothal. If a betrothal is made, and not followed by a wedding, the boy's father can, through a pancháyat, recover any jewelry which may have been given to the girl, and Rs. 12 in cash. When this is done the girl is free to marry elsewhere.

#### KUNHIAR STATE.]

PART A.

Other castes found in the State are Koli, Chanál, Dumná, CHAP. I. C. Chamár, Mehtar, Jogi, Khatri, Turi, Jat, Kahár, and a few Muham- Population. madans, but none of these are prominent enough to require special Other tribes. mention.

There is nothing peculiar to note in connection with religion, and customs. manners and customs in this State.

Two important fairs are held, one on Baisákhi at the temple of the Danon deota about three quarters of a mile from Hat Kot, where there is a thákurdwára and a tank, and the other the Sairi fair, celebrated on the first of Asauj at Bhali, a village on the banks of the Ro naddi. Buffalo fighting is a feature of this latter.



#### CHAPTER II-ECONOMIC.

Agriculture.

The wheat grown on the plain round Hat Kot is famous throughout the hills. The rest of the cultivated land in the State resembles that of the lower hills and the general conditions of agriculture do not differ from those prevailing in the Bharauli ilaka and described in the Simla District Gazetteer.

Trees.

There are no forests, but a certain number of trees are dotted about on the waste land, and are considered to be the property of the State. The most valuable species are tun, kakru, kakkar, chil, ban, siris, and shisham The last named is very scarce.

Felling rules.

No building wood can be cut by a zamindar without the permission of the State, whether he wants it for himself or for some one else. If permission is given, payment is taken at the same time. If the tree is one, which grows on the man's own land and was planted by him, the price, which he pays for it, is nominal. If the tree belongs to the State, its full value is charged. Building wood is, however, scarce, and often has to be procured from outside the State.

Manufactures and trades.

There are no arts or manufactures in the State, and no export trade.

Roads.

A road from Biláspur, which meets the old Kalka-Simla road about four miles below Sairi, runs straight through the middle of the State. The road is unmetalled but suitable for mules.

Postal.

There are no post or telegraph offices.

### CHAPTER III.-ADMINISTRATIVE.

In former days everything was done by word of month and there were no State records. When the State came under the system. Simla Hill States Agency, a munshi was kept for correspondence with the Superintendent, Hill States. But the only records were the revenue accounts, which were written up in Tankri or Hindi character by the bakhshi.

Since the State has come under Government management, systematic treasury procedure and accounts keeping have been introduced, and an annual budget of income and expenditure drawn up. The only court is that of the joint managers, and the office staff consists of one clerk. Judicial proceedings are recorded in regular manner, and are conducted in accordance with the Indian Penal Code and the Codes of Criminal and Civil Procedure.

Modern

There is no system of registration.

No land revenue Settlement has ever been made. Land is Land Revenue measured by what is called the nazari pamáish (i.e., eye measurement), a system, which is said to be as old as the Aryan settlement in India. Area is not calculated by surface measurement, but by estimate of how much seed is required to sow it. And the amount of seed is not measured by weight but by capacity, which method is called parima.

The table of land measurement in use in the State is—

Land measurement.

16 pathas ... 4.210.5 20 júns

A jun of seed is supposed to be equal to one kacha maund of 17 vakka seers, and the area of a jun to be equivalent to four bighas of the size used in the Simla district.

The cultivated area in the State is about 5,500 bighas, the rest being grazing and waste land; 1,500 bighas are in the possession of Brahmans and other múafidars and yield no revenue, except a light cess called babat. The remaining 4,000 bighas yield a cash revenue of Rs. 2,050 and a kind revenue of about 1,000 maunds annually.

Cultivated

All land theoretically belongs to the State. The best land is kept by the State in its own hands, and the State is both ala malik and adna málik of it.

Ownership of land.

acquire the rights of adna málik, or Zamindars can occupant, in other land by payment of nazarána. The amount of nazarána runs as high as Rs. 50 a jún for good land. An adna málik may mortgage, but. not sell his holding. When he dies his heirs must pay a small nazarána to the State for succession to his rights. This is called uda dhalan. If he leaves no near relative, his rights revert to the State, who transfers them to some one else on payment of the full amount of the original nazarána.

Tenures.

Partition.

The rights of adna málik may be partitioned, but in this case Rs. 10 are due to the State as nazarána. This is a fixed charge and is irrespective of the size of the holding or the number of sharers. A partition is called bandákara.

Cash revenue rates.

An adna málik or occupant pays his revenue in cash. The rates per jún per anum:—

							rs.	a.	p.
		y land		•••		•••	Rs. 6	0	Ô
2nd	,,	. ,,		•••	•••		3	0	0
3rd	,,	,,	•••				1	0	0

State rents.

The land, in which the full rights are reserved for itself by the State, comprises all the fertile fields round Hat Kot, and is disposed of in three ways—

- (1) A few fields are cultivated direct by the State through begaris. Such land is called sihal.
- (2) The worst of the land retained by the State is let out to tenants, who pay \( \frac{1}{3} \text{rd } bat\tilde{a}i \) at each harvest, and are liable to ejectment at will. This land is called \( kh\tilde{a}lsa. \)
- (3) The rest of the good land round Hat Kot is let out on leases of three years currency. Tenants pay:—
  (a) from Rs. 4 to Rs. 2 per jún nazarána; (b) from Rs. 9 to Rs. 6 per jún cash rent; (c) one-third batái at each harvest. The leases are put up to auction and given to the highest bidder.

Cesses

In addition to land revenue and rent, five cesses are realised all payable at Diwáli. These are:

- (1) Bhed, one pice per jun of cultivated land.
- (2) Parwa, one batti (five seers kacha or two seers pakka) of grain per rupee of land revenue paid.
- (3) Ghi, four seers kacha (1½ seers pakka) of ghi per kain of 12 júns cultivated land.
- (4) Sail, a bundle of sail or wild hemp from each begari.
- (5) Koli Ghas, eighty bundles of grass per kain of cultivated land.

Begår.

Begár is exacted at the rate of four months in the year perhouse, i.e., one day in every three. Each begári is given a kacha seer of grain a day while working, and, as a consideration for begár, those who pay revenue in kind are allowed  $2\frac{1}{3}jins$  in every kain free of revenue. But those who pay cash revenue get no compensating allowance.

Bhandár.

All grain received as rent or revenue is put into the State granary or  $lhand\acute{a}r$ , and amply suffices for all disbursements in kind made by the State. In a good year there is sometimes a surplus for sale. All inmates of the palace and State servants receive a daily food allowance from the  $bhand\acute{a}r$ .

There are three descriptions of revenue-free tenures. One is that of certain Brahmans as described above. Another is that jagire. of State servants who are remunerated in this way instead of with cash salaries. The third is the grant of land for their support to younger scions of the Thákur's family.

Mudfis and

The grants to Brahmans are apparently perpetual, but there is no certain information of this point. Those to State servants the death of the grantee, though part is terminate on sometimes continued as a charitable allowance to his children, if they are not left in a position to earn their own living. The jagirs of the Thákur's relatives, or Miáns, as they are popularly called, are subject to decrease as one generation succeeds another.

Terms.

A jágír to a member of the ruling family originally consists of 60 juns or 240 bighas. A brother of a Thákur is married at the State expense and then given a jagir and nothing else. At the second generation one-third of the jagir is deducted and resumed by the State, and the remainder is gradually diminished after every generation until at the fifth generation the holding is reduced to 12 juns or 48 bighas. A jagirdar is required to serve the State. if required, without further remuneration.

Jagire.

A khawás-záda, or son of a Thákur by a concubine, receives no jágír, properly so called, but is given free of revenue 30 júns or 120 bighas, which is eventually reduced to 6 juns.

Miscellaneous revenue amounts to about a thousand rupees. Miscellaneous Sales of wood and grass bring in about Rs. 350, court fees and fines about Rs. 400, and contracts Rs. 250. The contracts are for opium and charas shops, farms of arhat dues, camping ground dues and dhami (octroi), and for sale of fruit from the State gardens. There are two such gardens, one at Hat Kot and the other at Báni Kunhiár. They are well stocked with fruit trees of various kinds, but are badly in need of a trained man to look after them, and do not yield as much as they should.

No stamps are used. Court fees are only levied in Civil suits at the rate of ten per cent. on the value.

Court fees.

There is only one shop at which opium and drugs are sold. situated at Hat Kot. The license fee realises some Rs. 28 annually.

Excise.

There are no buildings of any note.

Buildings. Police.

A police force of nine is kept and there is a lock-up for prisoners. As elsewhere in the hills crime is rare.

> Education and medical.

No school or hospital exists in the State.

# 16.—MANGAL STATE GAZETTEER.

#### MANGAL STATE.

Mangal lies on the left bank of the Sutlej between 31°18' and 31° 22′ N., and 76° 55' and 77° 1' E. It is bounded on the north by the river and on the south by Biláspur and Bághal. It measures some 12 square miles and has a population of 1,227.

General,

Mangal is almost the most inaccessible of the Hill States. Its area consists of a series of precipitous hills. Originally a tributary of Biláspur, it was declared independent at the end of the Gurkha War. Beyond this the State has practically no history.

History.

The ruling family are Rajputs of the Atri tribe, and are said The family. to have come originally from Márwar. The present chief is Tilok Singh, born in 1857, who succeeded his father Jít Singh in 1892. His title is Rána.

The ruling

The Rána is assisted in the administration by his brother Kanwar Nihál Singh, who acts as Wazír. No special laws are in force, and the Government is purely patriarchal.

Land revenue is assessed on old-fashioned principles. seed capacity measurement is adopted, which is similar to that formerly employed in Biláspur and Bághal. Twenty-four takas make one bháoli, and a bháoli is said to be the area, which can be sown by ten kacha maunds of seed, i.e., 160 pakka seers. Thus the taka here is approximately the same as it was in Baghal, the Bághal taka being described as about 6 seers pakka. The bháoli is the unit of assessment, and each bhaoli pays Rs. 10 cash revenue and 30 kacha maunds of grain.

The Land revenue

In addition each householder pays one rupec and a kacha Addition each householder pays one rupec and a kacha revenue. seer of ghi to the State on the first of Magh, and the usual subscription for marriages, etc., in the Rana's household is levied at an average rate of one rupee per house.

Additional

Every zamindár who holds a bháoli of land must render athwara or ordinary begar for six days in the month, and every householder is, in addition, liable to furnish hela or special hegar for two days in the month. The occasions on which the latter is demanded are the same as in other States (vide Kuthar Gazetteer).

Begár.

About Rs. 20 are derived from licenses to purchase opium: otherwise there is no miscellaneous income.

Opium,

The State has no excise or stamp system, no roads, police. school, or hospital. The two latter institutions are available at Biláspur, for those that require them.

Excise, etc.

The total income of the State excluding the value of kind Total revenue. revenue is about Rs. 700, and Rs. 72 are paid as tribute.

# 17.—BEJA STATE GAZETTEER.

#### BEJA STATE.

Beja is a small State of four square miles lying on the western slopes of the Kasauli hill. It is bounded on the north by Kuthar, on the east by Patiála and Kasauli, on the south by Patiála, and on the west by Mahlog. The population in 1901 was 1,131.

General.

The ruling family are described as Rájpúts of the Tunar Their records are said to have been destroyed in the Gurkha family. War, but tradition gives them an origin from somewhere in the neighbourhood of Delhi.

Origin of

The family tree starts with a Rája, Dhol Pál. His descendant in the 37th generation, Shamsher Chand, came from Delhi to Kankhal near Hardwar. Thence his grandson, Ram Chand. made an unsuccessful inroad upon Sirmur, and was repulsed. He took up his abode at a place in the hills called Manina, and built several temples there. His grandson, Garab Chand, attacked the Rána of Bhoch (the former capital of the present Baghát State), and took his kingdom, which comprised some of the present Baghát State and of the Patiála tahsil of Pinjor as well as Beja. Garab Chand's grandson, Bishen Chand, was a harsh ruler. and the bulk of his subjects took advantage one day of his absence at Beia to revolt to Baghat. Bishen Chand had perforce to be content with Beja.

History.

For many years Beja was tributary to Biláspur, but became independent in 1790 in consequence of the partial conquest of Biláspur by Nálagarh.

Mán Chand, in the 21st generation from Bishen Chand, was the chief at the time of the Gurkha invasion. He had some skill as a physician, and successfully treated certain of the Gurkha officers, and in return was granted a sanad for his State. Subsequently he found the Gurkha rule oppressive, and joined General Ochterlony. At the close of the war he was restored as independent chief of Beja under the title of Thákur, by sanad dated 4th September 1815.

The Gurkha

Thákur Udai Chand, grandson of Thákur Mán Chand, died in 1905, leaving as his heir a son named Puran Chand, aged about ten. The State is administered during the latter's minority by a council consisting of Amar Singh, Wazír, and Devi Singh, Bakhshi, and they act generally in accordance with the law and practice of British India.

Present arrangements.

The two principal deities worshipped in Beja are Devi Jálpa, the Thakur's family goddess, and deota Biju. A description of the latter will be found in the Kuthar Gazetteer. Jalpa is said to have been worshipped by the ruling family since the days of Rája Dhol Pál, and her image accompanied his descendants in all their wanderings.

Religion.

BEJA STATE.]

Princ al crops. The principal spring crops are wheat and barley, and the principal autumn crops, rice, maize, koda, mash, kulath, turmeric, and ginger. Beja is noted for its ginger.

Sub-divisions,

The State has four parganas—Dhárti, Balli, Girdnawár, and Pheta. There is one mahta or zaildár over these and five lambardárs in all.

Land measurement.

Land revenue is assessed on seed measurements, of which the following table is given:—

4	thákris		•••	••	***		patha.
16	pathas	• • •	•••	•••	•••	3	jún.
20	júns	•••	•••	• • •		1	khar.

The thákri and patha are measures of capacity, and the weight of a patha of one grain varies from that of another. The respective weights of a patha of certain kinds as stated in Beja are as follows in pakka seers:—Wheat  $3\frac{2}{8}$  seers; barley  $2\frac{1}{2}$  seers; unhusked rice  $2\frac{1}{16}$  seers; mash  $3\frac{2}{16}$  seers; maize  $2\frac{1}{16}$ ; koda  $2\frac{1}{16}$ . The area of land is calculated by the amount of seed, which is required to sow it, barley being taken as the standard grain for unirrigated, and rice for irrigated. It is stated that in Beja two pathas go to the bigha. This is probably a mistake, as elsewhere the bigha is calculated to equal either four or five pathas.

Land revenue.

The revenue rates are, irrigated land from Re. 1 to Re. 1-8-0 per ligha, unirrigated six annas to twelve annas, langar two annas to four annas. The total demand amounts to Rs. 1,375. Zamindúrs are allowed to pay their revenue in kind if they like, but the practice of systematically collecting part of the revenue in grain was abandoned in 1899 in consequence of disputes between the Chief and his subjects.

Debts due to the State.

The late Thákur Udai Chand and his predecessor Partáb Chand used to engage in money-lending, and accounts in the State office show a total sum of between Rs. 90,000 and Rs. 1,00,000 as owed on such transactions by various persons in Beja, Kuthár, Mahlog, and Patiála States. In some cases instalments have been fixed, and in others interest is duly calculated and added each year. The State manages to collect some Rs. 5,000 a year on these debts, but many of them are irrecoverable. Cortain lands in Patiála and elsewhere are in the hands of the State as mortgagee, as a result of loans made by the late Thákur. The State gets about Rs. 1,000 worth of grain a year as rent for these lands.

Miscellaneous income.

Apart from the above source, the miscellaneous income of the State does not exceed Rs. 1,500, of which Rs. 900 are derived from rent of houses in Kasauli and Simla.

Excise.

A distiller is licensed to manufacture and sell liquor within the State and pays Rs. 100 for his license. A similar amount is realised from the sale of a license to retail opium and drugs. Non-judicial stamps are not in use. Court-fee and receipt stamps are made by impressing a seal on blank paper. In civil suits Rs. 7-8-0 per cent. on the value are charged as Court-fees. This source brings in some Rs. 80 a year.

Stamps.

Rs. 180 are due from the State as tribute, but Rs. 24 only are paid, Rs. 56 being deducted on account of land leased by the Kasauli Cantonment authority.

Tribute.

A police force of one Sub-Inspector, one sergeant, and six constables is maintained. Being nearer to the plains, crime is slightly more rife here than in other Hill Sates, but it is not serious. There is a jail in charge of the police with separate accommodation for male and female convicts.

Police

There is no school. The Tikka with three or four other boys of the State go to school at Kasauli. The Kasauli Dispensary is also available for people requiring medical aid.

Education.



# 18.—DARKOTI STATE GAZETTEER.

# 18.—DHAMIISTATE GAZETTEER.

# 19.—TARHOCH STATE GAZETTEER.

#### TARHOCH STATE.

Tarhoch, with an area of 75 square miles, is situated near and to the west of the Tons and Pabar rivers, and about 40 miles east of Simla, though the distance by road is some sixty miles. It consists of two parts. The smaller portion, Kiran iláka, is drained by the Tons, and the larger, situated two miles to the north, by both the Tons and the Pabar, these two rivers meeting near the south-eastern boundary of the northern portion.

General.

The greater part of the northern boundary of the main portion is formed by a high ridge of about 11,000 feet elevation between the peaks of Kanchu and Cháchpur. From Cháchpur peak the boundary is a stream called the Káshta Gád, which runs into the Pabar.

Boundaries.

The States lying along this northern boundary are first Jubbal to the west and then Ráwin, on the west and part of the southern boundary is Jubbal again, and along the rest of the southern boundary and the east is the Jaunsar pargana of the Dehra Dun district. Kiran iláka is in the form of a triangle, with Jaunsar on two sides of it, and Jubbal on the third, the western side.

History.

Tarboch formerly constituted part of the Sirmúr State, and was bestowed as a gift on Kishan Singh, ancestor of the present Thákur, twenty-four generations back. When the hill districts fell under the dominion of the British, Karam Singh was the nominal Chief of Tarhoch, but on account of his age and infirmities had been obliged to delegate his authority to his brother Jhobu. When Karam Singh died, the chiefship was conferred on Jhobu and his heirs by a sanad of 1819. Latterly, in 1838, Ranjit Singh, son of Karam Singh, set up his claims to the gaddi, which after five years of intrigue and correspondence were finally admitted in 1843. In that year Ranjit Singh received a sanad conferring the State on him and his heirs in perpetuity subject to the usual conditions. Ranjit Singh died in 1877, and was succeeded by his grandson Kidár Singh. Kidár Singh died on 13th July 1902, leaving a minor son, Surat Singh. Surat Singh came of age in 1908 and then succeeded to the administration, which had been in the hands of Mattra Singh, Wazír, during his minority.

The Tarhoch chiefs are stated to have been originally Ránas, but since the Gurkha War they have been styled Thákurs.

Title of the chief.

The State has a population (1901) of 4,411, mainly Kanets. It depends entirely on agriculture, the conditions of which are the same as in Jubbal.

The poeple.

Forests.

In regard to forests the State of Tarboch comes next in importance to Jubbal, which adjoins it. This State has demarcated forests aggregating 19,275 acres, of which nearly two-thirds contain deodar. The forests are of much the same character as those of Jubbal; but some of them have been much damaged by excessive fellings in the past and by fire. During the Thákur's minority the forests were directly under the control of the Superintendent Hill States. The working plan was made in 1901, and the annual fellings consist of 750 deodar and 200 blue pine. The trees are sold standing to contractors, who make their own arrangements for sawing up and exporting the timber.

Communications. The Simla-Chakiáta road between Peontra and Tiuni skirts the northern edge of Kiran pargana. Another road from Deorha (the Jubbal Durbár) to Peontra passes through the Durbár. There is a forest bungalow at Tálra Thách, which is connected with the Durbár by a road. Another road running through Tálra Thách from Cháchpur connects with the Chakráta road at the north-east corner of Kiran pargana. There are several streams by which timber can be floated into the Pabar or Tons.

Postal.

The nearest post office is Chaupál in Jubbal State, 20 miles from the Durbár, from which there is a delivery once a week.

Administrative arrangements, The Thakur conducts the whole administration himself. All cases are decided summarily in accordance with custom, except such as concern subjects of other States or relate to forest matters. In these the procedure—is in accordance with the law of British India and a record is made in ordinary way.

Divisions.

The State is divided into nine parganas: Buria, Chaghan, Majhol, Goji, Paráli and Durbár, Shila, Kiran, Solang, and Sainj. There are eighteen lambardárs and three zaildárs.

Land re-

There has been no regular Settlement of land revenue, but a summary assessment, which is still in force, was made in 1842 by Kewal Ram, the Manager appointed by Government to administer the State pending decision of the claims of Ranjit Singh. The revenue rate is two annas six pies per patha of land, which here means as much land as one-and-a-quarter kacha seers of wheat seed would sow. This gives a total jama of Rs. 2,895-5-0, which is recovered in the usual two instalments.

Other re-

Additional revenue, direct and indirect, is derived from the following sources:---

(1) Máng ghalla.—Each zamíndár has to give in addition to his cash revenue a certain quantity of grain at each harvest. Wheat is taken in the Rabi, and koda in the Kharif. The quantity varies from five to twenty seers per holding according to its capacity. The result is some eighty maunds at each harvest.

[PART A.

- (2) Tel.—Each zamindár furnishes either a quarter or half other seer of oil a year according to his circumstances.
- (3) Customary demands.—At weddings in the Thákur's family, and on such occasions as his accession to the gaddi, each zamindár subscribes from one to ten rupees, according to requirements and his status, and also some grain. For funerals the amount is from one to five rupees.
- (4) Nazarána—which averages Rs. 245 a year.
- (5) Fines, amounting as a rule to about Rs. 200.
- (6) The zamindárs of the State have to provide ploughs and bullocks for the State domain lands, the básis. There are five básis, each in charge of a bhandári or storekeeper.
- (7) Begár, which is levied according as labour is required.

  There are no fixed rules.

There is one license-holder for manufacture and sale of liquor at Káshta Kiár. He pays Rs. 15 a year. The only tax on opium is a license fee of Rs. 5 levied on outside purchasers. About four such licenses are taken out in the year.

Excise and opium.

Court fees are only levied on suits and cases tried in regular Court fees, form, They do not amount to more than Rs. 25 a year.

The total revenue of the State, apart from the forests, averages about Rs. 4,000 annually. The forests bring in from Rs. 20,000 venue. to Rs. 30,000 a year. Rs. 288 are paid as tribute to Government.

Each pargana furnishes a peon or sepoy, and these act as police and jail warders. Crime is very rare, and the few convicts are confined in an ordinary house near the Durbár.

There is no school within the State, and none accessible from Education the State, nor is there any hospital.

# 20.—SANGRI STATE GAZETTEER.

PARTZA.

## SANGRI STATE.

Sángri lies on the left bank of the Sutlej between 31° 16' and 81° 22' N. and 77° 22' and 77° 28' E. The river encloses it on two sides, and it is otherwise surrounded by Kumharsain, Bhajji just touching it on the south-west corner. Its area is sixteen square miles, and population (1901) 2,774.

General.

Sángri originally belonged to Bashahr, and was taken from State by Rája Mán Singh of Kulu some time during the first half of the 18th century. In 1803 it was seized by the Gurkhas, but was restored in 1815 by the British to Rája Bikrama Singh of Kulu. Bikrama Singh died in 1816, and was succeeded by Ajít Singh, his son by a khawás, i.e., a non-Rájpút inferior wife.

History.

Rája Sansár Chand of Kángra had before this invoked the aid of Mahárája Ranjít Singh against the Gurkhas. This gave the Maharaja a footing in the hills, and he proceeded to make himself master of Kángra. A tribute of Rs. 40,000 was demanded from Kulu, and collected by force of arms about the year 1814.

The Sikhs and Kulu.

In 1839 a Sikh army under General Ventura attacked Mandi, and from there proceeded to Kulu to realise the tribute. Rája Ajít Singh was captured, but the detachment escorting him through Seoraj with the object of compelling the surrender of the forts in that locality was ambushed and destroyed by the Ajít Singh fearing reprisals withdrew to Sángri. Seorájis. Desultory fighting ensued, the Sikhs meantime keeping the two Ránís, Katochni and Keonthali, prisoners at Sultánpur. In 1841 these ladies escaped, and were on their way to Sángri, when they heard of the Raja's death. They returned to Sultanpur, and commenced negotiating with the Sikhs about the succession. Mahárája Shor Singh had, in the meantime, succeeded Kanjít Singh, and he was inclined to allow Kulu to be governed by its own Rája paying a heavy tribute to Lahore.

Rája Ajít Singh.

The rightful heir to Ajít Singh was his uncle Mián Jaggar Rája Thákur Singh, who was, however, deaf and partly dumb, and more or less singh. imbecile. He was accordingly passed over in favour of his son Randhír Singh. Randhír Singh started for Lahore to receive investiture at the hands of the Mahárája, but died at Mandi on the way. The Sikhs then selected Thákur Singh, a cousin of Ajít Singh, made him a Rája, and gave him Wazíri Rupi in jágír. He was offered the whole country on condition of paying tribute, but refused the responsibility.

Meantime Jaggar Singh remained in possession of Sángri. Jaggar Singh. The Kangra Hill States were annexed by the British in 1846 after the Sikh War, and Thákur Singh was continued as titular Rája with sovereign powers within his jágír. The claims of Jaggar Singh were once more passed over. In 1849 Jaggar Singh had a son, Hira Singh, and two years later another, Sansár Singh.

Híra Singh,

Híra Singh was adopted by the Katochni Ráni of Ajít Singh, and allowed to succeed to her jágír in Seoráj. He succeeded his father as Mián of Sángri in 1876, and was eventually granted in 1887 the hereditary title of Rái.

Administrative arrangements. The State is administered in accordance with the law of British India. Most of the work is done by the Wazír, Ambadatgír, a Gosáin, the hereditary priest of a Shivála temple in Simla. The Rái acts as appellate authority. There are three parganas, each with a zaildár and two lambardárs.

Land revenue.

A summary assessment of land revenue was made in 1887 on the following seed measurements:—

2 seers pakka (wheat) ... ... ... ... 1 patha 16 pathas ... ... ... ... ... 1 bhár.

The unit of assessment is the kain. A kain of first class land (bákhal awal) is the area which three bhárs of wheat would sow. A kain of second class land (bákhal doyam) is of three and a half bhárs, and of four bhárs in the case of third class land (bákhal soyam).

On each kain one rupee is paid at each harvest, and in addition at the spring harvest one bhár of wheat and one bhár of barley are taken, and at the autumn harvest one bhár of kangni, six pathas of rice, and two pathas of másh. This brings in yearly about Rs. 1,324 in cash, 463 bhárs of wheat, 449 bhárs of barley, 450 bhárs of kangni, 203 bhárs of rice, and 56 bhárs of másh.

Excise and opium.

There is no excise system in the State. The cultivation and sale of opium are governed by the rules of the British Act. The average income from poppy cultivation is Rs. 47 and from retail license fees Rs. 10.

Stamps,

Stamps, court-fee and non-judicial, bring in some Rs. 300 a year. The British Court Fees. and Stamp Acts are enforced as far as possible. Stamps are manufactured by the usual simple process of impressing the State seal on a piece of plain paper.

Customary demands.

The usual customary demands are levied on the occasions of marriages and deaths in the chief's family, but in accordance with no fixed principle. The sum required is distributed among the subjects.

Begár.

 $Beg\'{a}r$  is imposed as required. It is governed by no special rules.

Police.

There is no police force. When necessary the duties of the police are carried out by ordinary begáris. Crime is extremely rare.

School, etc.

The State has neither school nor dispensary.

## DIALECTS OF THE SIMLA HILLS

BY

## The Revd. T. Grahame Bailey, B.D., M.R.A.S.

## INTRODUCTION.

In the Simla States west of Long. 78° there is a congeries of dialects not differing very widely from one another. They are at present classed as belonging to the Western Pahári Language of the Northern Group of the Sanskrito-Aryan Family. East of Long. 78° there are Tibeto-Himalayan languages which belong to the Indo-Chinese Family. They are found only in Bashahr State. At present we know very little about the Simla States languages, with the exception of Tibetan in the extreme east, and any contribution to our knowledge is peculiarly desirable. In the notes which follow I have endeavoured to give an idea of three main dialects-Baghāți, the centre of which is in the two portions of Bagbat State and in the piece of Pateala which lies between them; Kitthali, which is spoken in Kitthal State and the surrounding districts, and the dialect of the British district of Kot Gurt (frequently, but erroneously, referred to as Kot Garh). To these are added brief notes on two sub-dialects-Eastern Kittbali, whose centre is the eastern detached portion of Kidthal, and the dialect of the British tract of country known as Kötkhåi. These two sub-dialects differ very slightly from the main Kifithali dialect. The above-mentioned dialects, then, represent fairly well the speech of all the northern and central Simla States, except those of Bilaspur, Nalagarh, Jubbal and Bashahr. These four States still require to be investigated, as with also Nahan or Sirmaur which lies immediately to the south.

These three dialects have some interesting points in common. They have a separate feminine form in the Sing. Oblique of the 3rd Pers. Pron. Kōṭ Gurūl has in addition a neuter form tětth, which is almost identical with the Kaṣḥmīrī tath.

The presence in all three dialects of what appears to be an organic Passive Participle, and the peculiarity of usage connected with it, have been alluded to in the Notes on the Verbs under each dialect.

They have also a special form for the Pres. Auxiliary used in negative sentences, and this form is in every case indeclinable. In Bagbāṭī,

I am not is nth āthi, in Kitthalī it is nth ānthi (or ānthī) and in Kōṭ Gurūi nth ainthi. It would be very instructive to know how widely the negative form is spread. It is found in the Gujarāti language and also in Kulū, and a negative auxiliary, not however indeclinable, is common in dialects of Laihndā.

Another common feature of the three dialects lies in the fact that the singular of nouns is almost identical with the plural. In each dialect the plural is the same as the singular except in the Vocative case, and in nouns ending in  $-\bar{a}$  the Nominative. This peculiarity is also found in Kulū and in the Curāhī dialect of Camba and the Gādī dialect of Camba and in Kāngrā.

Baghāṭi-speaking people seem to avoid using the letter h nearly as much as Italians; thus we have aṭṇā return, for Hindī haṭṇā, aul, plough, for hal. Frequently, too, when in Hindī there is a consonant compounded with h, in Baghāṭī it is separated from the h by a vowel, as in gōhṛā horse, for ghōṛā; or the h may be omitted as in dillā lazy, Hindī dhīlā, Panjābi dhīlā. The extreme faintness of the enunciation of h makes it very difficult in some words to say whether there should be an h or not. What one wants to know is how exactly the people pronounce a word, not how people in another place pronounce it, or how it is pronounced in Urdū or Hindī. It is difficult, for example, to say whether the verb 'be' is ōṇā or ōhṇā, or the, verb 'remain' rauṇā or rauḥṇā. The Stative Participle, as rīṇādā, 'in the state of having fallen,' is of the same form as in Bhaṭĕāṭi, spoken in the south-west of Camba. Thus gōādā, 'in the state of having gone,' rōādā (rōhādā) 'in the state of having remained,' correspond to Bhatĕāṭi gōādā, rēhādā.

Kitthalī has most of the grammatical features of Baghāṭī. The fact that it is spoken so far east as Kōṭ Khāī, the variations there being very slight, leads one to suppose that it is employed over a considerable tract of country all round its centre. It is spoken also in the Simla (Shimla) municipal area. Its word for speak, dzŏpau, is interesting in being "Pogulī, zapnu, Jammű Sirājī zabnō, Kiṣḥṭawāṭī, zabunū, Kaṣḥmīrī, da

Kōt Guru is separated from the Sirāj Tahail of Kulu by the Satlaj river. We find, as we should expect, a considerable resemblance between Kōt Guruī and Outer Sirājī.

Jubbal is said by its inhabitants to have two dialects—Barōrī and Bishsau. These two are however extremely like one another and may be considered one. It is not a little remarkable that they resemble Baghāṭī more than they resemble any other of the dialects treated of above, notwithstanding the fact that geographically Baghāṭī is the most distant from them.

In the Census of 1901 most of the inhabitants of the Simla States returned themselves as speaking Pahārī, without specifying the dialect.

Nearly all the rest claimed to speak Panjābi, except in Bashahr, where there are over 19,000 speakers of Kanāwarī and 2,300 speakers of Bhōṭīā, which may be the same as Tibetan. In Nāhan (Sirmaur) 104,000 persons were entered as speaking Sirmaurī, a dialect which will be found to have considerable affinity to the dialects specially dealt with in the following pages. Kanāwarī is a Tibeto-Himalayan language which has affinity with Tibetan, with Kanāshī, the language of a single isolated village in Kulū called Malāṇa, and with Lāhuļī, a language which has four dialects—three spoken in British Lāhuļ and one in Camba Lāhuļ.

The transliteration employed is that of the Asiatic Society of Bengal. One or two additional signs had to be made use of. u is a long sound as eu in French douloureux (the rest of the word being in ordinary type). It is a sound midway between  $\tilde{\imath}$  and  $\tilde{\imath}$ . Similarly u italicised, occurring in a word in ordinary type, denotes the sound halfway between  $\tilde{u}$  and  $\tilde{u}$ . Printing difficulties account for the clumsiness of some of these signs.

T. GRAHAME BAILEY,
Wazīrābād.

January 30th, 1905.

## SIMLA HILL DIALECTS.

## I. BAGHĀŢĪ.

Nouns.

Masculine.

Nonns in -&

	Sing.	Plur.
N.	gōhr-ā horse	<b>-</b> ē
G.	− <b>č</b> † <b>ã</b>	−ē rā
D.A.	–ē khē	de.
Loc.	-ē manjhē	
Ab.	-ē dē	
Agent	<b>−</b> ē	
Voc.	−ĕā	<b>−</b> ŏŏ

#### Nouns in a Consonant.

	Nouns in a Consonant.	
N. G.D.A.L.Ab. Ag. Voc.	Sing. gaur, house gar-s ré, &cs	Plur. ganr gar-ā, &cā -ŏ
	Nouns in -1.	
	Sing	Plur.
N.	hāthi, elephant 🔔	hāthi
G.D.A.L.Ab.	, rā, &c.	,, &c.
Ag. Voc.	hāthi-ā	hāthī−ē −ō
	Nouns in -u.	
	Sing.	Plur.
N.	Indu, Hindu	fndā
G.D.A.L.Ab.	,, &c.	,, &c.

bāpā, father, indeel. in the Sing. seems to prefer in the Plural bau, G.D.A.L.Ab. bauā rā, &c. Ag. bauē.
naū, name, has G. &c., naūā rā, &c., Plur. the same.

indûē

Indus

Ag.

## Feminine.

## Nouns in -i.

	Sing.	Plur.
N.	di, daughter	dī-ā
G.D.A.L.Ab.	di-ā rā, &c.	-ā rā, &c.
Ag.	−ē	-8
Voc.	<b>−ē</b>	-ō

## Nouns in Consonant.

	Sing.	$m{P}lur.$
N.	baihp, sister	baibņ-ā
G.D.A.L.Ab.	baihņ-ā rā, &c.	−ā rā, do.
Ag.	<b>-8</b>	−ë

## Nouns in -ō.

	${m Sing}.$	Plur.
N.	bōbb-ō, elder sister	bōb <b>b−</b> ō
G.D.A.L.Ab.	√-ō rā, &c.	-ō rā, &c.
Ag.	-ō₩	<b>-</b> ŏ <b>ĕ</b>
Voc.	<b>~</b> ōē	−ĕō or ōĕō
	gāé, cow	
N.	gā-ē	-i
G.D.A.L.Ab.	⊤I rā, &c.	-i, &c.
Ag.	-1ē	-iō

The word janā, man, is sometimes used curiously as a mere expletive, e.g.—Sē janē rupayyē, those rupees; těs janē yarā manjhē, in that house.

## PRONOUNS.

## Sing.

	1st	2nd	3rd (he, she, it, that)	ēh, this
N.	aũ	tū	8ĕ	ōh
G.	mērā	tērā.	tësrā, f. tē <b>š</b> rā	ŏsrā, f. iā rā
D.A.	mākhēsē, mākhē,	tākhĕsē, tākhē	tëskhë f. të\$ &c.	ěs &c. f. iš
L.	manjha	tã &c.	těs, &c. "	,, ,,
Ab.	man dē	tan	"	11 11
Ag.	ກເ <del>ດືອ</del> ີ	tōễ	těnn <b>ē</b> f. tē <b>ē</b>	ĕnn <b>ē</b> , f. i <b>ð</b>

Baghāļī.

[PART A.

#### Plur.

N.	hamē	tumð	Se	ĕh
G.	māhrā	tārā, tāhrā	tīnna ra	īnnā rā
D,A.	hammā khē	tummā, &c.	" &c.	,, &c.
$\mathbf{L}$ .	" manjhe	,,	", or tinne	" or inns
Ab,	,, dē	,,	,,	**
Ag.	ham <b>ë</b>	${f tum} f ar b$	tīnnē, f. tinnī.	īnnē, $f$ . innī.

The post-positions, where not printed above, must be understood throughout. The pronouns  $s\bar{e}$ , that, and  $\bar{e}h$ , this, are remarkable in having forms for the fem. in the Oblique Sing. Thus in  $t\bar{e}sr\bar{a}$  the possessor is masc., in  $t\bar{e}ar\bar{a}$ , the possessor is fem.

	Sing.		Plur.	
N.	kŭņ, who?	jō, who	k <i>ŭ</i> ņ	jō
Obl.	kŏs (with rā, &c.)	jčs,	kīnn <b>ā</b>	jīnnā
Ag.	kŭņiē	jönnē	kinnē	jinnē.

kōi, anyone. Ob. kŏs. Ag. kuṇiē. kāh, what. Ob. kannī.

Other pronouns are kuch, anything; something,  $j\bar{v}$   $k\bar{v}\bar{i}$ , whoseever,  $j\bar{v}$  kuch, whatsoever.

#### ADJECTIVES.

Adjectives used as nouns are declined as nouns, but Adjectives qualifying nouns have the following declension:—

Adjectives in -ā. N. Sing. Masc. -ā. Ob. ē.
Pl. -ē, indecl. Fem. -ī, Sing. and Pl. indecl.

All Adjectives ending in any other letter are indecl. Comparison is expressed by means of  $d\bar{e}$ , from, than; e.g.—

Good, cangā; better than this, ĕs dē cangā; better than all, best, sabbī dē cangā.

Demonstrative. Correlative. Interrogative. Relative.

ishā, like this tishā, like that kishā, like what jishā, like which itnā, so much titnā, so much kitnā, how much jituā, as much or or many. or many. many.

The genitive of Nouns and Pronouns is declined like Adjectives in -a.

For Numerals see list of words.

#### ADVERBS.

Most Adjectives can be used as Adverbs. When so used they agree with the subject of the sentence.

The following is a list of the most important Adverbs, other than Adjectives:—

(Time.) hibbī, now tës wakt, then kabbē, when? jabbē, when āz, to-day balkā, to-morrow [morrow porshū, the day after tocauthe, the day after that kal, yesterday [terday porshu, the day before yescauthe, the day before that kabbhe, ever, sometimes kabbhē na, never kabbhē kabbhē, sometimes

(Place.)

ātthī, here
tōtthī, there
kēi, kētthī, where?
jōtthī, where
ētthī khē, up to here
ātthī dē, from here
hubbā, up
hundā, down
nēṣē, uear
dūr, far
āōkā, in front
pachkā, behind
bīhtrē, inside
bāhrē, outside

Others are—kannt khē or kiū, why? tā bātā rī tūrī, for this reason; hā or āhō, yes; nīh, na, no; sallē, well; stābī, quickly.

#### PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pōrē, parlē kanārē, beyond ōrlē kanārē, on this side pandē, pānde, upon hēṭhē, below tūrī, up to mā kāē, beside me ,, sāthī, with me těsrī tūrī, for him tērī tūrī, about thee hammā jīsha, like us tīnnā rē kanārē, towards them tēs dē pīcchē, after or behind it tēsīē girdē, round it tārī barabbarī khē, equal to you mandē sawā, apart from me Baghati.

PART A.

#### Conjunctions.

tē, and; par, but; jē, if; cāhē, although; yā, or.

#### VERBS.

#### Auxiliary.

Pres. I am, &c. ŏssū ŏssō ŏssō ŏssō ŏssō ŏssō.

Pres. Neg. I am not, &c. nth āthi, indeel.

Past I was tha (f. thi) tha tha the (f. thi) the the.

#### Intransitive Verbs.

## rirna fall.

Fut.  $r!_{r-\bar{u}\bar{e}} -l\bar{a} (f, -li) -l\bar{a} -\bar{u}\bar{e} \text{ or } -m\bar{e} (f, -m!) -l\bar{e} (f, -li) -l\bar{e}$ .

Imperat. rfr rfro

Pres. rir u o ō ū ō ō.

Impf. Pres. with that (f. thi) in Sing, and the (f. thi) in Plur.

Cond. I would fall or have fallen, rig-da (f. -di) Sing; -da (f. -di) Plur.

Past  $\operatorname{rir} -\bar{\mathbf{a}} (f, -\bar{\mathbf{i}}) +\bar{\bar{\mathbf{a}}} (f, -\bar{\mathbf{i}}) -\bar{\bar{\mathbf{a}}} -\bar{\bar{\mathbf{a}}}$ 

Plupf. rir-ā thā; pl. rirā thē, de.

Participles, &c., riṛĕrō, having fallen; riṛdē ī or riṛdē ī sār, on falling; riṛādā, f. riṛidī in the state of having fallen; Urdū, girā huā; riṛdē, while falling; riṛnēwāļā, faller or about to fall.

## Some verbs have slight irregularities.

Ona, be or become.

ut. öts öllä, åc.

Fut.  $\ddot{o}\ddot{a}\ddot{e}$   $\ddot{o}\ddot{l}\ddot{a}$ ,  $\dot{d}$  Imperat.  $\ddot{o}$ 

Pres. 55 5 5 5 5

Cond. onda.

Participle ōĕrō, ōndē ī, ŏņēwāļā, &c.

#### Auna, come.

Fut. āŭē aulā, &c.

Imperat. šö šö Pres, šū šö, &c.

Cond. sunds

Past šyā f. āi pl. āē

Participle aëro, aundo i, ayada (f. aidi, in the state of having come) aunowala, &c.

Baghāţī.

PART A.

### Jana, go.

Fut. jaue jāllā jāllā jammē (f. jammi) &c.

Cond. janda; Past gōā Participle jaĕro, goada, &c.

#### Rauhnā, or raunā.

Fut. raue or raume, &c.

Pres. rou or rauu ro ro, &c.

Cond. raundā Past rōā

Participle roero, roada, &c.

#### Transitive Verbs.

tippna, beat, like rirna except in Past.

Past Agent case of subject with tippa which agrees with object

pl. ţippe, f. tippı.

Plupf. Agent case of subject with tippa tha.

The passive is formed by using tippa with the required tense of jona, go: au tippa jaue, I shall be beaten. The passive, however, is rare.

The following are slightly irregular:-

khānā, eat, Past khāyā

piņā, drink " piyā

dēņā, give " dittā

laund take, Fut. lue. Pres. lau lo, &c. Past loa

bolna, say, Past bolla, used with Agent case

karnā, do " kiyā

jānnā, know ,, jāņā

ānnā, bring " ānā

lēaunā, bring, and lējānā, take away, are conjugated like aunā, jānā.

## Compound Verbs.

#### Habit, Continuance, State.

I am in the habit of falling, an rira karu (compounded with karnā, do).

I continue to fall, a rifda ra (compounded with rauna, remain).

I am in the act of falling au lag rod rirda (compounded with laggad, stick, raund, remain).

The difference of cases in the Impf. and the Past is illustrated in the following:—

Se mākhe tippo thā, he was beating me, but tenne aũ tippā, he beat me, lit. by him I was beaten. When a noun is the object, the case with  $kh\bar{e}$  is allowed with both forms of the verb.

When the participle of the form rakkhādā, having been placed, is used instead of the past participle, the possessive case, and not the agent case, of the subject is used, e.g. tēsrē kitāb rakkhīdī össō yā nīhāthī, has he placed the book or not? Kösrē öllī rakkhīdī, someone will have placed it, but kūṇīē rakkhī öllī, someone will have placed it, hammā dūī janē rī kitāha rakkhīdī össō, we two men have placed the books.

bapu, father. rich, bear. ammä, mother. sih, leopard. bāyyā, brother. gadhā, ass. bōbbō, sister (older than str, pig. person referred to). murg-ā, cock. bailin, sister (younger than -ī, hen. person referred to). barā-l, cat (male). -ļī, ,, (female). bagër, son. . di, daughter. tt, camel. mālik, husband. gijjā, kite. chěori, wife. hāthi, elephant. jaņā, man. hāth, hand. juāņas, woman. lät, foot. bagër, boy. nāk, nose. munnî, choți, girl. ākkhi, eye. guāļ, shepherd. muh, face. 코막의 크로 dānd, tooth. cor, thief. göbr-ā, borse. kān, ear. bā], hair. -i, mare. böld, ox. mūnd, head. gāē, cow. jibh, tongue. mhaish, buffalo. pēt, stomach. pith, back. bakr-ā, goat. -ī, she-goat. pindā, badan, body. chiltū, kid. kitāb, book. chēl-ti,-li, " (female). kalam, pen. bēd, sheep. manjā, bed. kutt-ā, dog. gaur, house. daryāō, river. -i, bitch.

khōlā, stream. țibbă, hill. madān, plain. bāgţī, field. roți, bread. pāņī, water. kanak, wheat. kukkrī, maize. dāl, tree. gāð, village. shaihr, town. baun, jungle. macchli, fish. bāt, path. phal, fruit. shakar, meat. dudh, milk. andā, egg (large). anni, , (small). giũ, ghĩ. tēl, oil. chā, buttermilk. din, day. rāt, night. sāraj, sun. jūn, moon. tārā, star. paun, wind. barkhā, rain. daŭ, sunshine. audhl, storm. bārā, bojh, load. bij, seed. löhā, iron. canga, sohna, good, fine. burā, bad. baddā, big. chōtā, small. dillā, lazy. akalwāļā, hushyār, wiso. siddā, foolish. painnā, sharp.

necā, high. sōhņā, beautiful. burā, ugly. thanda, cold. tattā; hot. mittha, swcet. sāf, olean. tčār, ready. kamti, less. bhautā, more. ōņā, be. auņā, come. jāņā, go. hēthņā, sit. lanņā, tāke. dēņā, give. rirnā, fall. uthnā, rise. kharā oņā, stand. dēkhņā, see. khāņā, eat. piņā, drink. bolņā, say. suttņā, sleep, lie down. karnā, do. raupā, rauhņā, remain. ţfpņā, beat. mārnā, kill. pachanna, recognise. paŭteņā, paŭcņā, arrive. daur deni, run. natthnā, run away. baņāņā, make. rakklıņā, place. bulaunā, call. milnā, meet. sikhņā, learn. parlinā, read. likhņā, write. marnā, die. sunnā, hear.

ațpā, turu.

atero auņā, return. baihņā, flow. larnā, fight. jitņā, win. ārnā, be defeated. bījņā, sow. auļ bāṇā, plough. khļāṇā, feed. piāṇā, give to drink. suṇāṇā, cause to hear. cugṇā, graze. tsārnā, cause to graze.

## Numerals. Cardinal.

1-ēk. 40-cāli. 2-dő. 47-santāļī. 3-tin. 49-ŏņunjā. 4-cār. 50-panjáb. 51-akunjāh. 5-pānj. 52-bunjāh. 6-chē. 55-pacunjāh. 7-sāt. 8-åth. 57-satunjāli. 9-nau. 59-unähath. 60-shāth, sāth. 10-das. 67-satābath. 11—giārā. 69-unhattar. 12-bārā. 70-sattar. 13-terã. 77 -- satattar. 14-caudā. 79 -- unāsī. 15-pandrā. 80-ashshī, assi. 16-sőlā. 87—satāsi. 17-satrā. 89-niānwē. 18-athārā. 90-nabbě. 19-unnī. 97-satanwē. 20-bish. 99- narinwe. 27-satài. 100-shau. 29-unatti. 1,000-hazār. 30-tish. 100,000-lakh. 37—saīti. 39-untali.

#### Ordinal.

paihlkā, 1st. dujjā, 2nd. tījja, 3rd. cauthā, 4th. panjwā, 5th. chatūā, 6th.
satūā, 7th.
dasūā, 10th.
paihlki barē, first time.
dujji barē, second time.

Baghati.

[PART A.

#### Ordinal.—contd.

addhā, half.  $\mbox{$d$\,{\bf a}$}, \ \mbox{$\bf 1$} \mbox{$\bf 1$} \mbox{$\bf 2$} \mbox{$\bf 3$} \mbox{$\bf 1$} \mbox{$\bf 3$} \mbox{$\bf 3$} \mbox{$\bf 4$} \mbox{$\bf 1$} \mbox{$\bf 3$} \mbox{$\bf 3$} \mbox{$\bf 4$} \mbox{$\bf 1$} \mbox{$\bf 3$} \mbox{$\bf 3$} \mbox{$\bf 4$} \mbox{$\bf 3$} \mbox{$\bf 3$} \mbox{$\bf 4$} \mbox{$\bf 3$} \mbox{$\bf 3$} \mbox{$\bf 3$} \mbox{$\bf 4$} \mbox{$\bf 3$} \mbox{$\bf$ 

- 1. Tera kah nau osso? What is thy name?
- 2. Es gobre ri kitni ummar ölli? What will be the age of this horse?
- 3. Etthi de Kashmira turi kitna khe dur ölla? From here to Kashmir how far will it be?
- 4. Tere baua re gare ko bete osso? In thy father's house how many sons are there?
- 5. Aŭ az bari dura de handero aya. To-day I have come walking from very far.
- 6. Mērē cace ra bagēr těsri bobbo sathi biahda osso. My uncle's son is married to his sister.
- 7. Māhrē thể safēd gohre ra jin osso. In our house the white horse's saddle is.
  - 8 Tesri pitthi pande jin guro. On its back fasten the saddle.
  - 9. Möð těsrē bagðrā khē barā típpā. I beat his son very much.
- 10. Sē uccē tibbē pāndē gāi aur bākrī lagroa tsarnē. He on the high hill is grazing cows and goats.
- 11. Se tes dala hethe genre pande bethroa, or bethada osso. He under that tree is seated on a horse.
- 12. Těsrā bāyyā apņi baiņā dē barā ŏssō. His brother is bigger than his sister.
- 13. Těsrā (tyčsrā) dām dāi rupayyē ŏssō. Its price is two and a half rupees.
- 14. Mērā bāpū těs jaņē chōtē garā manjhē rau. My father lives in that small house.
  - 15. Tëskhë (tyëskhë) oh rupayyë dedeo. Give him these rupees.
  - 16. Sē jaņē rupayyē těsdē lau lauņē. Take those rupees from him.
- 17. Teskhe ain tippero rashshi sei banhdeo. Having beaten him well, bind him with ropes.
  - 18. Kūē manjhē dē pāņī nikāļō. Draw water from the well.
  - 19. Mandë aggë aggë cal. Walk before me.
- 20. Kösrā bagēr tan pīcchē auņē lagroā? Whose boy is coming behind you?
  - 21. Se tumme kosde mulle loa? From whom did you buy it?
  - 22. Gawa rē ēkkī baņīē dē. From a shopkeeper of the village.

## II. KIUNTHALI. [Kidthali.]

Nouns.

Masculine.

Nouns in-a.

	Sing.	Plur.
N.	gŏhṛ-ā, horse	<b>-ō</b>
G.	−ð rð or rā	-ē, &c.
D.A.	-ē khē or hāgē	&c.
Loc.	-ē dā	
Ab.	−ë dā or hāgō	
Ag.	<del>-ē</del>	
Voc.	–ěã.	<u>-е</u> ō

 $d\bar{a}$ , of the Loc. agrees with its subject, the thing which is in the other, fem.  $d\bar{z}$ , pl.  $d\bar{e}$ .

## Nouns in a Consonant.

N. G.D.A.L. Ab.	gauhr, house gaur –ö rā, &c.	gauhr gaur-ō, &c.
Ag.	<b>−8</b>	<del>-</del> ĕ
	Nouns in-ī.	
N.	hāthī, elephant	/ hāthi.
G.D.A.L. Ab.	" rö, &c.	" &c.
Ag.	hāthī-ē	hāthī-ē
Voc.	- <b>&amp;</b>	-au

#### Nouns in-ū.

N.	bin-cu, scorpion.	-eu
G.D.A.L. Ab.	-cū rā, &c.	−cū rā &c.
<b>A</b> g.	-cūē	−cūē
N.	bā-ō, father.	bāō, &c. as Sing.
G.	-ō <b>rā</b>	
D.A.	-ā khē, bā hāgē	
L.	−ā dā	
Ab.	hā hāgō, bāā dā	

us, name is indeel.

bāwē

Ag.

Kitthali.

[PART A.

## Feminine.

## Nouns in-ī.

N.	bēţ-ī, daughter	-î
G.D.A.L. Ab.	-i rā, &c.	-ī, &c.
Ag.	-īō	-i <b>ē</b>
Voc.	−īē	-iō

## Nouns in a Consouant.

N.	beūliņ, sister	b <b>en</b> hņ
G.D.A.L. Ab.	bauhņ-ë rā, &c.	bauhņ-ē, &c.
Ag.	-8	<b>−</b> ē
N.	gā-uī	–ui
G.D.A.L. Ab.	-uē rō, &c.	–u <b>ē &amp;</b> c.
	- <b>ū</b> iē	-nīā.

## PRONOUNS.

## Sing.

	let	2nd	3rd (he,	she, it,	ēb, tl	nis
			that)			
N.	8	tü	- Lab 80 - Lab		ēh	
G.	mērō, mērā,	tēr−ō,−ā	těs (f. těss	au) rā	ĕs (f.	ěssau) rā
D.A.	må khē, or m	ã tã khế,	or ta ,,	khē	,,	" khē
$\mathbf{L}$ .	"dā	", dā	,,	dā	,,	", dā
Ab.	,, dčau	", děau	धिकारीय नगरी "	děau	11	" dĕau
Ag.	<b>m</b> ō <b>ē</b>	tōễ	tinie f. těs	8ē	inīð	(f. issē).

## Plur.

N.	hamð	tumē, tussē	sē ēh
G.	mabrõ	tumāhrö	tīhn-au (fī) rā ihn-au (f-ī) rā
D.A.	hamő khé,	tussā khē,	" " khē " " khē
	or hamo	or $tuss\bar{o}$	or tihnau
$\mathbf{L}$ .	,, dā	,, dā	" (f. –i) dā ", "d <b>ā</b>
Αb.	" děau	"dŏau	" " děau " "děau
Ag.	hamē	tussē, tumē	tihn -5, fiē, inē, ihnē f. ihniē

Kiathali has, like all neighbouring dialects, a feminine form for the oblique of the pronouns  $s\bar{e}$  and  $\bar{e}h$ .

[PART A.

kuņ, who ? obl. kŏs, ag. kuṇīē, ag. pl. kŭnnē. jō, who, obl. jŏs, ag. junīē. kōī, anyone, someone, obl. kŏs, ag. kuṇīē. kāh, what? obl. kŏnnī.

Other pronouns are  $ki\bar{e}$ , kuch, anything, something,  $j\bar{o}$   $k\bar{o}i$ , whoseever,  $j\bar{o}$  kuch, whatseever.

#### ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than  $-\bar{a}$  are indecl. Those ending in  $-\bar{a}$  have obl.  $-\bar{e}$ , pl.  $-\bar{e}$  indecl. Fem.  $-\bar{i}$  or  $-\bar{i}$  or  $-\bar{e}$  indecl.

Comparison is expressed by means of  $d\bar{a}$ , than, from, used with the positive. The adjective  $ts\bar{o}zz\bar{e}r\bar{o}$ , good, has a comp. form  $b\bar{e}h$ ,  $ts\bar{o}zz\bar{e}r\bar{o}$ , good,  $\bar{e}sd\bar{a}$   $b\bar{e}h$ , better than this,  $s\bar{o}bb\bar{i}$   $d\bar{a}$   $ts\bar{o}zz\bar{e}r\bar{o}$ , better than all, best. Demonstrative, ishu, like that or this; itn- $\bar{o}$ ,- $\bar{a}$ , so much or many. Correlative, tishu, like that or this; titn- $\bar{o}$ ,- $\bar{a}$ , so much or many. Interrogative, kishu, like what? kitn- $\bar{o}$ ,- $\bar{a}$ , how much or many? Relative, jishu, like which; jitn- $\bar{o}$ ,- $\bar{a}$ , as much or many.

The genitive of nouns and pronouns is declined like adjectives in -a.

For numerals see list of words.

#### ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives:--

(Time.)
ēbi, now.
těs wakt, then
kŏddē, when ?
jŏddē, when
āj, to-day
dōtē, to-morrow
pōshūē, day after to-morrow
tsauthē, cauthē, day after that
hijō, yesterday.
phrědzō, day before yesterday

(Place.)
itiā, ēthiā, here
tētiā, pōria, there
kētiā, where?
jētiā, where
ětthē tāf, up to here
ěthiau, from here
übhā, up
undhā, down
něūrē, near
dūr, far

Kilithali.

[PART A.

(Time.)

tsauthē, cauthē, day after that köbbē, ever, sometimes köbbē na, never köbbē köbbē sometimes (Place)
gaŭkā, in front
pichaŭkā, behind
withku, inside
baindku, outside

Others are koë, why; ētthrī tēš, for this reason; āh, yes; nšh, na, no; shīgā, quickly.

#### PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

paṇḍku, beyond
aṇḍku, on this side
pāndē, upon
mūļē, below
bicc, mānj the, within
tāt, up to
māt gō khē, besido me
māt sāthī, with me

tesrī tāf, for him tērī tāf, about thee hamē jēhā, like us tīnā rē kanārē, towards them tēs pichaūkā, after or behind it tesrē āļē duāļē, round about it tumāhrē barabar, equal to you māndēā binā, apart from me

## VERBS.

## Auxiliary.

Pres. I am &c., ŏssū or ū, ¬ŏssē or ai, ¬ ŏssū or ō or ū or ā
ŏssū or tī ¬ŏssō, ¬ ¬¬¬ ŏssō or au

Pres. Negative, I am not, &c., nfh anthi indec.

Past. I was, &c., Sing. this or tha (f. thi) Plur. the or this (f. thi)

#### Intransitive Verbs.

#### rirnü fall.

Pres. Cond. If I fall, &c., rir -ū -ō -ō -ō -ō -ō -ō

Fut. rīr -ūt -ēlā -olā -ūmē -olē -olē

Impr. rīţ rīţā.

Pres. Ind. rif -ū -ē -ō -ū -ō -ō

Impf. The same with tha in Sing. and the in Plan.

Past Cond. I should fall, rir -da, f. -di, Plur. -de, f. -di

Past Indic. rir  $-\bar{a}$ , f.  $-\hat{i}$ . pl.  $-\bar{e}$ , f.  $-\hat{i}$ .

Kiathali.

PART A.

Pres. Perf. rira, &c., with t ai a u ai ai

Plupf. rira tha, f. riri thi, &c.

Participles rīrēau, having fallen; rīra hundā, in the state of having fallen, rīrdē, while falling; rīruēwāļā, faller or about to fall.

Some verbs have slight irregularities.

ōhnū, be or become.

Fut. oli-um or -ux -ela -la -me -le -le

Cond. Past hundā.

aunu, come.

Fut. aum awela aola aume aole aole

Impr.ā āPres. Ind.āūPast Cond.aundā

Past Cond. aunda Past āyā

dēunu, go.

Fut. dēuš Impr. dē dēau Pres. Ind. dēū Past Cond. dēundā Past dēuā

rauhnu, remain.

Fut. rauhuma rohela rauhla rauh-ume -le -le

Impr. rauh rauh Past Cond. raubndā Past röha

jānū, go.

Fut. jāumā jēlā jāolā, &c.

Past gõä

Transitive Verbs.

kuţēlņu, piţņu, beat, almost exactly like rīrnu.

Impr. katil katēlau.

Past. katela, with agent case of subject, katela agreeing with the object.

Pros. Perf. agent case with kaṭēlā ā f. kaṭēli au, Pl. kaṭēlē ai.

Plupf. ", " katēlā thā, &c.

The Passive is formed by using the past participle katēlā with the required tense of jāṇū, go; kaṭēlā jāṇū, be beaten. But it should be observed that the passive is not at all common.

The following are slightly irregular:-

khāṇā, eat, Past khāyā
piṇū, drink ,, piyyā
dēṇū, give, Fut. dēūmā or dēmā. Past dittā
lauṇū, take, Fut. luūmā. Past löā
bōlṇū, Past bolā with agent case
kŏrnu, ,, kēū
jāṇṇū, know, Past jāṇā
lĕauṇu, bring; lauī jūṇu, take away, are conjugated like
aunū, jānū.

Compound Verbs.

### Habit, Continuance.

I am in the habit of falling,  $\tilde{a}$  rire körü (compounded with körnü, do). He continues to fall, keeps on falling, se rirda röhä läge hundā (compounded with rauhņu, remain, laggņū, stick, ōhņū, be).

#### Notes on Verbs.

dēuņū, go, denotes the act of going, jāṇū is used in composition. As in Urdū and Hindi, the word 'go' enters very largely into the formation of compound verbs. In such cases jāṇū, not deunū is used. kaṭēlā jānū, be beaten; dēwi jāṇu, go away.

The Infinitive in  $-n\ddot{u}$ , when used as a gerundive, becomes an adjective in  $-\tilde{a}$  in agreement with the object,  $m\bar{e}r\bar{e}$  rupayyā nīh dēṇā, I have not to give a rupee; tĕsrē cīsh pīṇī, he has to drink water.

The Negative form of the auxiliary is noteworthy; a nth anthi, I am not; moe nth keu anthi ai, I have not done; toe nth ehru or ehra anthi, thou has not done.

Two constructions with the genitive case where we should expect the agent or ablative are remarkable.

- (i) With the Infinitive mērē bāē rē nīh dēņū, my brother has not to give, = in Panjābī-Urdū, mērē bhāī nē nĕhī dēņā; tēsrē cīsh pīṇī, he has to drink water.
- (ii) With a participle,  $m\bar{a}hr\bar{e}$  nth  $d\bar{e}nd\bar{o}$ , we cannot give, =ham se nëht diya jātā; tērē nth dēundō ānthī, thou canst not go; mērī bauhņe rē kitāb nth pŏrhdī, my sister cannot read the book. These forms of the participle appear to be passive; this is confirmed by the variations which we meet with in the eastern portion of Kiāthal State; dēundō there becomes dēwtdō, dēndō dētdō, pŏrhdī pŏrhīdī.

If these are really passives we have a linguistic phenomenon of considerable importance. The organic passive is found to a slight extent in Panjābī and is fully developed in Laihndā.

The difference of case for the object in the Past and other tenses may be seen in the following examples: a janu tes (for tes khē) I know him, but mot jana st, I knew him, lit. by me he was known. When a noun is the object the case with khe is allowed with the past tense.

In the short form of the Present Auxiliary (I am, &c.) consisting generally of a single vowel sound, the vowel to be used seems to be chosen on euphonic principles, depending apparently rather upon the vowel or letter which happens to precede than upon the noun or pronoun which is the subject.

The ending of the infinitive is either -nu or nu indifferently. After r or r (or rh or rh) n is usually changed to n.

bāō, father. giṇḍā, cat (male). braili, " (female). iji, mother. ūt, camel. bāē, brother. panchī, bird. beahn, sister. bagöhr, son. ludh -ē, -i, kite. bētī, daughter. häthi; elephaut. hāth, hand. khösm, husband. lāt, foot. chēōrī, wife. nāk, nose. thind, man. chēcri, woman. ākkhē, eye. bagehr, boy. mth, face. bēti, girl. dand, tooth (front). dar, (back). guāl, shepherd. cor, thief. kān, ear. bāl, hair. gōhṛ -ā, horse. mund, head. -i, mare. jibh, tongue. bold, beuld, ox. pēt, stomach. gāui, cow. pith, back. meulsh, buffalo. kitāb, book. bākr -ā, goat (he). kalam, pen. -i, ,, (she). bēhd, sheep. mānjā, bed. kukk -ar, dog. gauhr, house. daryāō, river. \*[-ri, or -rē, bitch. baṇāē, rīch, bear. nau, stream. pābr, hill. sih, leopard. jubar, plain. gādhā, ass. khēc, field. sőr, pig. nauz, naudzō rōţi, ţūkţuka }bread, food. kukkr -ā, cock. -ē, -i, hen. 3

cish, water. giht, wheat. kukkrī, maize. dāl, tree. gão, village. bir, city. bauhņ, jungle. māchi, fish. băt, way. phal, fruit. dalki, meat (for eating). daggā, " other, e.g., of cow, horse. dūdh, milk. āņdā, egg. gihū, ghī. tēl, oil. chāh, buttermilk. theu, thing. daihrū, day. rāt, night. sūraj, sun. jahn, moon. tārā, star. bägur, wind. pāņī, rain. daŭ, sunshine. tuäth, stormy wind. bāhrā, load. pajahr, load of grass, firewood. bij, seed. lõhā, iron. tsőzzarő, good, beautiful, clean. kutsŏdzō, kutsadzō, bad, ugly, ignorant. börö, big. mhāthō, small. dalidri, lazy. āklāāļā, wisc. shigā, swift. pauěnō, sharp. ucțā, high.

shöllā, cold. tātō, hot. gudlā, sweet. těār, ready. thoro, little. bhauri, much. ōhņu, be, become. aunu, come. jāņu, go. bethnu, sit. launu, take. dēņū, give. rīrnū, fall. uthņā, rise. kharā rauhpū, remain. dēkhņu, see. khănû, eat. pīņā, drink. bolņu, say. dzŏpņū, speak. suttņu, sleep, lie down. körnü, do. rauhņū, remain. mārnū, kill. pachāṇṇū, recognise. jānņū, know. pujnū, arrive. daurnů, run. banaunu, make. rakkhņū, place. bidņū, call. phābņū, meet. shikhnū, learn. porhnū, read. likhņū, write. mörnü, die. shunnu, hear. ŏtņū, turn. urē ötņū, return. bauhņū, flow. gödnü, fight.

jitņū, win.

## SIMIA DISTRICT.]

## Ridihali.

[PART A.

hārnū, be defeated. dēuē jāņū, go away. bijņu, sow. auhļ bāhņu, plough. tsungņu, graze. tsugauņu, cause to graze.

## NUMERALS.

#### Cardinal.

1—ēk.	18-thārau.
2—dō.	19-unni.
3-caun.	20—bish.
4—tsār.	27—satāi.
5-pānz, pānjh.	29-unatti.
6—tshē.	30—tīh.
7sāt.	37—saītī.
8—atth.	39-untāļī.
9-nau.	40—tsāļi.
10-dash.	47—saïtāļi.
11-gairō.	49-ununzā.
12—bārō.	50-pajāh.
13—tērō.	57-satunjā.
14—tsaudo.	59-uṇāhaṭ.
15-pandrau.	60-säht.
16—sōlau	100-shau.
17-sattrau.	- 1 Th (A

## Ordinal.

 paihlā, 1st.
 satuā, 7th.

 dūjjā, 2nd.
 dashuā, 10th.

 cīā, 3rd.
 —

 tsauthā, 4th.
 āddhā, ½.

 panjuā, 5th.
 pauņē dō, 1¾.

 chaṭṭhā, 6th.

- 1. Tera na kah a? What is thy name?
- 2. Es gohre ri ketni ummor au? How much is this horse's age?
- 3. Ethiau Kashmirā tā' kētno dūr au? How far is it from herer to Kashmir?
- 4. Tērē bāō rē gauhrē kētnē chōṭū au? In thy father's house how many sons are there?
- 5. Ājā barī dūrō dau handēau āyā ū. To-day I from very far have walking come.

- 6. Mērē tsātsē rā bagēhr tesrī bauhņē sāthi bēhā hūndā u. My uncle's son is married to his sister.
- 7. Gauhrē safēd göhrē rī dzīu au. In the house is the white horse's saddle.
  - 8. Tesri pitthe pande dzin kosho. On his back bind the saddle.
  - 9. Těsrā bộtā mõể bēghē katēlā. I beat his son very much.
- 10. Sē ēssō dāhrō pāndē mheuīshē ganı dzagau. He on that hill is grazing buffaloes and cows.
- 11. Sē tes daļo muļē gohrē pande bēthā hundā ā. He under that tree is seated on a horse.
- 12. Tësra baë apņi beueņe da bodra. His brother is bigger than his sister.
  - 13. Esro mol daha rupoya. Its price is two and a half rupees.
- 14. Mērō bāō tes mhāṭhṛē gauhrō dā rauhō. My father lives in that small house.
  - 15. Eskhē ēh rupöyē dēau. Give him these rupees.
  - 16. Sē rupoyē es hāgē urē lau. That rupee take from him.
- 17. Těskhē biyē pitčau roshī sāthī bannhō. Having beaten him much tie him with ropos.
  - 18. Kūē dā cish āṇā. From the well draw water.
  - 19. Mände gačke tsalo. Walk before me.
- 20. Kösrő bagéhr tá déau pachökā hāṇdő? Whose boy is walking behind thee?
  - 21. Too kos hago se molle los? From whom didst thou buy that?
  - 22. Gå da ēkki dukandaro da, From a shopkeeper of the village.

## EASTERN KIÜNTHALI. [Kiűthali.]

Nouns are declined as in Kifthali proper.

#### Pronouns.

The following slight differences are found:-

		Plur.	Sing.
	1st.	2nd.	3rd.
N.	ã <b>ő</b>	tū€	
G.		t <b>ü</b> arō	f. tĕð ra
D.A.	āð khē, āð	tūð khē, tūð	-
Ag.	<u>ā</u> 8	tūð	tĕnnē $f$ . t $ar{f e}$

lst. pers. pron. sing. has mu for mu.
kun, who? Ag. kunë.
Verbs are almost identically the same.
aunu, come, makes past ājjā.
beshnū, sit, past bēshā.
pitnū, beat, pres. perf. pitū ō or pitā au.
khānā, eat, past, khāyā or khēū.
dēnā, give, past, dittā or dittū.
dzopņū, say, speak, past, dzopū.

In the constructions with the gen. case given under Notes on Verbs on p. 16 for māhrē nīh dēndō (Kiūthalī), Eastern Kiūthalī has māhre nīh dēīdō, for tērē nīh dēundō ānthī, tērē nīh dēwīdō ānthī, for mērī bauhņē rē kitāb nīh pŏrhādī, mērī bauhņē rē kitāb nīh pŏrhādī, see note, p. 16.

The following Numerals are different :-

5—panj.	16-50-30-tish.
6-tshau.	37—saītish.
8—âţh.	नियागांच न्यानी 39—untalis.
10-daugh.	40—tsālīsh.
ll—gērō.	49—uncās.
27-satāish.	50—pajās.
29-nöttish.	

The sentences in which there is any difference are subjoined:-

3. Ethan Kashmirā tül kētņō dūr au? From here to Kashmir how far is it?

- 4. Têrê bắc rẽ gauhre kẽtục (or kau) tshotě au? In thy father's house how many sons are there?
- Ādz ā barē dūrō dau hāṇḍĕau ājjā ā. To-day I from very far have walked.
- 6. Mērē tsātsē rā tshōtō tēsrī bauhņē sāthē bēhā hōndā ā. My uncle's son is married to his sister.
- 8. Těsrī pitthe paude (or gaihra) dzin kosho. On his back bind the saddle.
  - 9. Těsrā bētā mōē bēghē pitā. His son I beat much.
- 10. Sē ĕö dāhrö gaihrā meuīsh gāō dzāgau. He on that hill is grazing buffaloes and cows.
  - 12. Tosrā bāē apņī beueņē dau borā. He is bigger than his sister.
- 17. Tëskhë biyë pitësu rëshi bannhë. Having beaten him well tie him with ropes.
  - 18. Kue dan cish talo. Draw water from the well.
  - 19. Műde gaőke tsalu. Walk before me.
- 20. Kösrö tshötű täděau pāchö hāṇḍō? Whose son walks behind you?

## KÖŢKHĂĪ.

A few paradigms will give an idea of the Kōtkhāi dialect; only the points of difference will be mentioned. It is distinct from, but very much resembles Kiūthali.

Nouns.

The declension is almost the same as in Kiuthali. The following is the only difference.

Sing. Plur. D.A.  $g \ddot{o} h_{7} - \ddot{o} k \ddot{e}$  as Sing. Ab.  $-\ddot{e} \ \ddot{a} g \ddot{o}$  ,,

kē being used for khē and āgō for hāgō.

#### PRONOUNS.

#### Sing.

N.	st.	2nd.	Cy Stand 3rda	ēh, this.
G. D.A.	mű kö	tã kē	f. tissau rō	f. issau rõ
Ag,	mű ke mő	tő	těs kē, f. tissau kē tēnnē, f. tissē	ĕnnē, f. īssē
			Plur.	
N.	ễ, aimữ, ĕữ	tū₹		
G.	-31-		tüaurö tipau rö	inau rō
D.A. Ag.	āð kē ē	tuð kö tuð	าา การการการการการการการการการการการการการก	īnē

#### ADVERBS.

(Time.) (Place.)

jishō, to-morrow.

pŏrshē, day after to-morrow.

pŏrshē, day before yesterday.

(Place.)

itthā, here

ětthā, those
kirkā, where?

SIMLA DISTRICT.]

Kötkhai.

[PART A.

VERBS.

Auxiliary.

Pres. I am, &c.  $\mathfrak{A}$  ai au  $\mathfrak{A}$   $\bar{\mathfrak{A}}$  av Past I was  $t\bar{\mathfrak{a}}$  (f. ti)  $t\bar{\mathfrak{a}}$   $t\bar{\mathfrak{a}}$   $t\bar{\mathfrak{a}}$  (f. ti)  $t\bar{\mathfrak{a}}$   $t\bar{\mathfrak{a}}$ 

katēlnū, beat.

Fut. katēl -ūlā -ēlā -ōlā -umē -ōlē -ōlē

The Impf. usually prefers the following form :--

Impf. a tā katēlū, tū katēlā tā, sē katēlē tā, ē tē katēlū, tuš tē katēlē, sē tē katēlē.

Plupf. mo katela tā, &c.

The Vocabulary of the Kötkhäi dialect is almost the same as that of Kifthal or Köt Guru, agreeing sometimes with one and sometimes with the other. Shānā is see or look, biūjnā, rise, pāṭrī, field, shēļā, cold, dēs, sun.

## III. KOŢGURU.

Nouns.

## Masculine.

## Nouns in-ā.

	Sing.	Plur.
N.	gōhr-ā, horse	-ni
G.	–ĕõ, $f_{\cdot}$ –ĕaì	as Sing.
D.A.	−ē lai	. 39
Loc.	−ė dē, di	**
Ab.	ē kā	**
Ag.	-ēgai	11
V.	−ěã	ěō

## Nouns in a Consonant.

N.	gauh -r, house	as Sing.
G.	-rō	,,
D.A.L. Ab.	-rā lai, &c.	,,
Ag.	-rai	,,
v	-rā	-rō

## Nouns in-i.

N.	häth-i, elephant	as Sing
G.	<b>-i</b> δ	,,
D.A.L. Ab.	-1, &c.	,,
Ag.	-iai	**
v.	-1 ā,	iõ

Nouns in— $\bar{u}$ , such as  $b\bar{i}nc\bar{u}$ , scorpion;  $ind\bar{u}$ , Hindu, are declined like nouns in  $-\bar{i}$ .

bab, father, is declined like gauhr, but has babb in the Voc. Sing. não name is indec.

## Feminine.

## Nouns in-i.

N.	tshōţ-ī, girl	as Sing.
G.	-īō	,,
D.A.L. Ab.	-ī, &c.	**
Ag.	-iai	**
V.	-iyō	ìyō
4		

 $Kotgurar{u}$ .

[PART A.

## Nouns in a Consonant.

N.	baih-p	ņŤ
G.	−ņō	as Sing.
D.A.L. Ab.	-ņī, &c.	"
Ag.	-ņai	11
V.	<b>-</b> ņē	77

gāto, cow has G. gāwō, Ag. gāwai. Plur. the same.

## PRONOUNS.

## Singular.

	1st	2nd	3rd (he, she, it, that)	jau, this.
N.	mű	$t\bar{\mathbf{u}}$	sau	jau
G.	mērau	tērau	tēhrō, tēūau, f. taiau, neut. tětthau	ēhrau, $f$ . aia $oldsymbol{u}$
1).A.	mũ lai	tā lai	toù lai, f. taia lai, neùt, tetth lai	ēū lai, f. aiā lai
I.	mat≀dē	t <b>\$</b> dē	" de 🦪 de, 🎲 " de	" dē " d∌
Ab.	mū kä	,, k <b>ā</b>	,, kā kā, ", ,, kā	" kā " kā
Ag.	พลเ	taī	tiui 🌾 tai 🧊	ēŭē, ai

#### Plural.

	lat	2nd	15. 11. 3rd	(jau, this.)
N.	hamễ	tumē, tūmē .	sai	jai
G.	malirō	thārō 💯	tinati	inau
D.A.	ham <b>ž</b> lai	tumā lai	tīnā lai	īnā lai
1	,, dē	,, તેક ાંં	गपापा चावाचा,, dĕ	,, dē
	.,, kā	" kā	" kā	,, kā
	hamê	tumë	tinē	īnē

## Sing. Plur.

N.	kuņ, who?	dznņ, who	kuņ	dzuņ
G.	kaurō	dzauró	kaurō	dzaurō
D.A.L. At	. kanā, &c.	dzanā, &c.	kauā, &c.	dzauā, &c.
Ag.	kuņī	dzuņī	kuņīyai	dzuņīyai

kōī, anyone, someone; G. kösiū, Ag. kuņī.

kai, what? G. kiūwo.

Other pronouns are kich, anything, something; dzun kuni, whoso-ever; dzun kich, whatsoever.

PART A.

#### ADJECTIVES.

Adjectives used as nouns are declined as nouns, out adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than  $-\bar{a}$ ,  $-\bar{v}$  -au are indecl. Those ending in these letters have Obl.  $-\bar{s}$  or -ai, Pl.  $-\bar{s}$  indecl. f.  $-\bar{i}$  indecl. It should be remembered that the genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of  $k\bar{a}$  or thakā, used with the positive:—hātsau, good; th thakā hātsau, better than this; sŏbhī kā hātsau, better than all, best.

Demonstrative. Gorrelative. Interrogative. Relative.

ainō, like this or tainō, like this or kainō, like what? dzainō, like that that which

etrau, so much or tētrau, so much kētrau, how much jētrau, so much many or many? or many

#### ADVERBS.

Most adjectives can be used as adverbs. When so used they agree with the subject of the sentence.

The following are the most important adverbs, other than adjectives

(Place.) (Time.) indhi, here. öbhi, now. tābbi, then. tidhī, there. kidbi, kii, where? kēbhi, when? fiddhi, where. jēbhī, when. indhä täf, up to here. āz, to-day. " lē, hither. kāllē, to-morrow. indhā, from bere. pŏrshē, day after to-morrow. hūbhī, gāsh, up. " that. cauthē, " hûndî, dawn. hidzē, yesterday. nēddhi, near. phoroz, day before yesterday. dür, far. thanöröz " " āgdē, in front. kēbhī, sometimes, ever. patshā, behind. kēbhī na, never. bitre, inside. kēbhī na kābhī, sometimes. bāhrē, outside.

Others are  $k\bar{\imath}lai$ , why;  $\bar{\epsilon}tth\bar{\imath}$   $t\bar{a}i$ , for this reason; hatse  $k\bar{\nu}i\bar{e}$  or  $h\bar{a}ts\bar{e}$  gidh $\bar{\imath}$ , well;  $\underline{\epsilon}h\bar{\imath}yr\dot{e}$ , rapidly;  $\bar{o}$ , yes;  $n\tilde{a}$ , no.

#### PREPOSITIONS.

The commonest prepositions have been given in the declensions of nouns. Subjoined is a brief list of others. The same words are frequently both prepositions and adverbs.

pārshā, beyond.
ārshā, on this side.
māndzhā, mānjhā, within.
gāē, upon.
tāī, up to.
mū kāē, beside me.
,, sŏnghē, with me.
tēū lē, for him.

tērī tāt, about thee.
hāmā sāhī, like us.
tinau bilē, towards them.
tětthau phērē, after that.
,, phēr, round about that.
tumā barābarī, equal to you.

mu chāděau, apart from me.

Conjunctions.

ā, ōr, and pŏr, but dzai, if

ētthi tāt, because jīlai ki, although jainē, as if.

VERBS.

Auxiliary.

Pres. I am, &c. ā or āsā indec.
Pres. Negative něhí ainthi, indec.
Past Sing. tau, f. ti, Pl. tai f. ti.

## INTRANSITIVE VERBS.

lōiṇau, fall.

Pres. Cond.  $lot-\tilde{u}$   $-\tilde{a}$   $-\tilde{a}$ 

Imperat. lött löttau.

Pres. Ind. Same as Pres. Cond.

Impf. The same with tau (f. ti) in Sing. and tai (f. ti) in Plur.

Past Cond. Sing. lot -dan, Pl. -dai, f. -di. Past Indic. Sing. lot -au, Pl. -ai, f, -i.

Plupf. Same with tau, &c.

Participle lõtyõ, having fallen; lõtdā (indec.) while falling; lõtau aundau, in the state of having fallen; lõtnēāļā, faller or about to fall.

Some common verbs have slight irregularities.

Kolgunu.

PART A.

aunau, auhnau, be, become (the h is generally emitted).

Past Cond. aundau, anhadau.

Past ühau (ūau) f. ühī, &c.

āņau, come.

Pres. Cond. or Indic. aŭ a a ai aō a.

Fut. āmti, &o.

Imperat. à ão or âau.

Past Cond. åndau.

Past āau, Pl. āē, f. āi or āē.

dēuņau, go.

Pres. Cond. or Indic. dēu dēwā, &c.

Fut. dēmt
Imperat. dēō dēō
Past Cond. dēundau

Past dēūau, Pl. dēūai, f. dēuī.

rauhnau, remain.

Past Cond. rauhudau.

janau, go.

Past Cond. jandau.

Past Indic. gau, f. get, Pl. gee, f. gei

## TRANSITIVE VERBS.

mārnau, beat, conjugated almost exactly like lotnau.

Imperat. mār mārau.

Past Indic. mār -au, (Pl. -ai, f. -i), with agent case of subject, mārau agreeing with object.

Plupf. mārau tau, with agent case of subject, mārau tau agreeing with object.

The Passive is formed by using the past participle  $m\bar{a}rau$ , with the required tense of  $j\bar{a}nau$ , go;  $m\bar{a}rau$   $j\bar{a}nau$ , to be beaten: but the use of the passive voice is rare.

The following are slightly irregular:-

dēņau, give, Past, dīnau.
kŏrnau, do ,, kīau.
jāṇṇau, know ,, jāṇau.
dṇṇau, bring ,, āṇau.

khānau, eat; piņau, drink; laiņau, tako; būlņau, say; nīņau, take away, are regular.

#### COMPOUND VERBS.

#### Continuance, State.

I continue to fall, mā lōtḍau rōhū or rauhū, (compounded with rauhnā remain).

I am now in the act of falling, mt lotdau lago aundau, (compounded with lagona, stick, and aunau, be).

#### Notes on Verbs.

jāṇau, go, is used only in composition, mārau jāṇau, be killed; đēui jāṇau, go away.

The Negative auxiliary is found as in other dialects in the Simla States and in Kulū.

A noteworthy construction with the possessive when we should expect an ablative is illustrated in the following:—jan kilāb tēūē nēht pŏṛhdī, he cannot read this book; mērē nĕht dēundau, I cannot go. See note under Kiūthalī.

bāb, father. i, mother. bāē, brother. dāī, sister (older than speaker). cēi, baihņ, sister (younger than speaker). chōt -ū, tshōt -ū, son. -i. daughter. -ī rāṇd -ū, husband. -î, chēcți, wife. dzŏņā, mŏrd, man. chēcri, tshēcri, woman. chōt-ū, boy. -i, girl. phuāl, bakrāļa, shepherd. tsör, thief. gobr-ā, horse. -i, mare. bold, ox. gão, cow.

mhaish, buffalo.

bakr-au, he-goat. -i, she-goat. bēhr, sheep. kūk-ar, dog. -ri, bitch. rich, rikh, bear. sth, leopard. सद्यमव ज gādhau, ass. sur, sungar, pig. murg-au, kukkhr-au, cock. -ī -i. hen. brail-ā, cat (male). -i, ,, female. tt, camel. oiakh-ū (f-ī), little bird. cakrai, kite. shailta, f. shail, fox. hāthi, elephant. hātth, hand. lāt, foot. nāk, nose. ākkh, eye.

[PART A.

mth, face. jāt, mouth. dand, tooth. kān, ear. shrāl, hair. mūnd, head. dzfbh, tongue. pēt, stomach. pitth, back. jit, body. katāb, book. kölm, pen. mānjā, bed. gauhr, house. darēō, river. gābr, stream. parbat, dahr, hill. madan, plain. khēc, field. roti, bread. pāņi, water. gihu, wheat. tshāli, maize. būt, tree. graŭ, villago. shaihr, city. baun, jungle. matshi, fish. bāt, way. paindau, path. phol, fruit. māss, meat. duddh, milk. pinnī, egg. gēō, ghi. tēl, oil. tshāh, buttermilk. daihrō, day. rac, night. daihrō, sun. dzŏth, moon.

tarā, star.

bågur, wind. pāņi, rain. dau, sunshine. dzörē bāgur, stormy wind. bāhrţau, load. bēdzau, seed. lõhā, iron. hātsau, bītau, good, beautiful. riau, bad, ugly. böddau, big. mhātrau, hŏknau, little. sust, lazy. hoshëwarau, wise. marakh, ignorant. painau, sharp. utstau, high. shēlau, thandau, cold. naitau, hot. gulüau, sweet. sāphau, clean. can, ready. hŏknau, little. bauhrī, much. aunau, be, become. anau, come. deupau, go. beshpau, sit. dēnau, give. lotnau, fall. lainau, take. ūzņau, rise. khorau aunau, stand. dekhnau, see. khānau, eat. piņau, drink. bolnau, say. suttnau, sleep, lie down. körnau. do. rauhnau, remain. mārnau, beat. jānnau, know, recognise. pūjņau, arrive.

Kotgurā.

bāgņau, rnu
bāgē dēuņau, run away.
cāṇṇau, make.
dāṇau, place.
bēdṇau, call.
phābṇau, miļṇau, meet.
shikhṇau, learn.
pörhnau, read.
likhṇau, write.
mŏrnau, die.
shuṇṇau, hear.
öṭṇau, turn.
öṭĕō āṇau, return.

bauhņau, flow.
jbēţņau, lörnau, fight.
jītṇau, win.
ārnau, be defeated.
dōui jāṇau, go away.
bauṇau, sow.
aul jōcṇau, plough.
khēuṇau, cause to eat.
paṇeuṇau, cause to drink.
shuṇauṇau, cause to hear.
tsŏrnau, graze.
tsurauṇau, tsārnau, cause to
graze.

# Numerals. Cardinal.

1-ēk.
2-dōē.
3-caun.
4-tsār.
5-pānj.
6-chau.
7-sāt.
8-aṭṭh.
9-nau.
10-dŏṣh.
11-gairā.
12-bārā.
13-ṭēra.
14-tsaudā.

16—sōļā.
17—sŏttrā.
18—thārā.
19—nī.
20—bī.
27—satāi.
29—nŏttī.
30—tī.
37—snītī.
39— untāļī.
40—cāļi.
100—shau.
1000—bazār.

Ordinal.

paihlau.
dūsrau, dūjjau.
ciau.
tsauthau.
pānjiau.
chauiau.
sātiau.
dŏshiau, 10th.
paihli bērā, 1st time.

dujjî phêrē, 2nd time. ādhau, half. pauņē döē,  $1\frac{a}{4}$ . sāwā döē,  $2\frac{1}{4}$ . dāhē,  $2\frac{1}{4}$ . dēorh,  $1\frac{1}{4}$ . sādhē tsār,  $4\frac{1}{4}$ . 8k pāō,  $\frac{1}{4}$ .

Kotgurü.

PART A.

As a rule the people do not count beyond twenty. Even in dates it is common to call the 22nd day of the month the second, the 23rd the 3rd, and so on. Forty, sixty, eighty, &c. are dos bis, cann bis, tsar bis, &c., or the word kōrī, score, is used.

#### SENTENCES.

- 1. Tero nau ke a? What is thy name?
- 2. Eu göhreai kai umar & (asa)? What is the age of this horse?
- 3. Indā kā Kashmīrā tat kētro dur asa (ā)? From here how far is it to Kashmīr?
- 4. There babe gauhra di ketre tshotu asa? In your father's house how many sons are there?
- 5. Mt az bari duro nandeo. I to-day from very far have walked.
- 6. Mērē cācĕau tshōṭū tēhrī baihņi sŏŋgē baiūnu aundau āsā. My uncle's son to his sister is married.
- 7. Gauhrā dē shuklē göhrisi zīn asa. In the house the white horse's saddle is.
- 8. Tēūi (tēhrī) pitthē gāē zin kosho. Upon his back bind the saddle.
  - 9. Mat teus tshotu de bauhri tos las. I have beaten his son much.
- 10. Sau dāhrā gae dogai bākrī tsārā. He on the hill cattle and goats is grazing.
- 11. Sau tēu būţā pārē gôhrē gás bēshau aundau āsā. He under that tree on a horse is scated.
- 12. Touau bae appi baihne kā boddau asa. His brother is bigger than his sister.
- 13. Tēūau mol dāhē rupayyē āsā. Its price is two and a half rupees.
- 14. Mērau bāb mhāṭṛē (hŏknē) gauhrā dī rauhā. My father in the little house lives.
  - 15. Ēū rupayyē tēū lai dai. These rupees to him give.
  - 16. Sai rupayyē tēū kā orū lai au. Those rupees from him bring
- 17. Teū hātsē gidhī pitĕs rŏahī gidhī kŏahō. Having beaten him well bind him with ropes.
  - 18. Kūē ka paņī gapau. Take out water from the well.
  - 19. Mūka agdi (agde) haņḍau. Walk before me.
- 20. Kauro tshotu tuma pa andau lago anndau? Whose son behind you is walking?
  - 21. Sau tumë kaua ka mol laio? From whom did you buy that?
  - 22. Grand ak banne ka. From a shopkeeper of the village.